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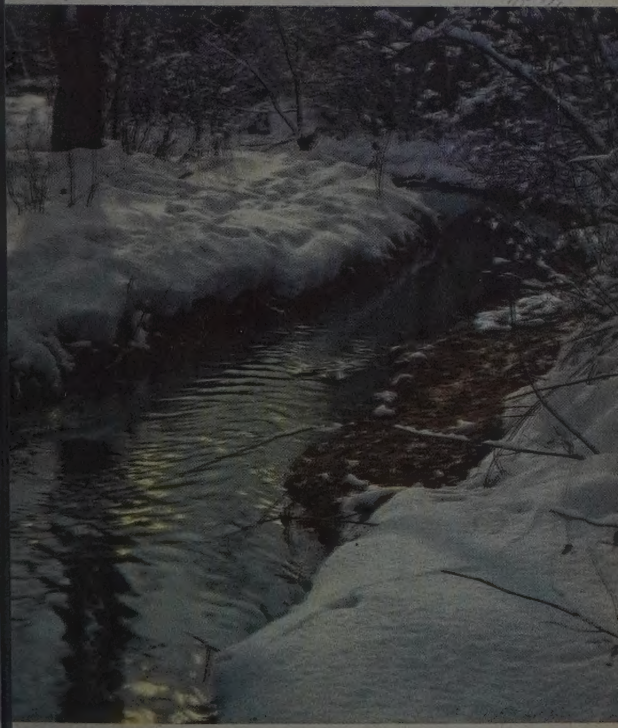

Let Me Draw Apart

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Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from February 20 to March 19

Illumination: I give attention to the intelligence of my indwelling Christ, and I walk in the way of Truth.

Healing: Jesus Christ, yesterday, today and forever, God's perfect idea of man, restores me to health and wholeness.

Prosperity: My inheritance from the Father is my all-sufficiency in all things. My prosperity is assured.

For instructions about these thoughts turn to page 48

UNITY

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Conscience

from the writings of

CHARLES FILLMORE

THERE IS A DIVINE goodness at the root of all existence. It is not necessary to give in detail the place of abode in each sentient part of existence of this central goodness; it is there, wherever you look, and whenever you look. No man or woman is so low that it may not at the touch of its secret spring be brought to light in them. Even the animals exhibit its regulating and directive power. It sleeps in the recesses of every mind and it comes forth when least expected. Many hush it up for years, maybe for ages, but its day comes and it is a day of reckoning.

It is the law of universal balance—the equilibrium of Being. It cannot be put aside with transcendental philosophies, metaphysical denials, any more than it can be smothered in the forces of the blind passions.

Men and women are loath to admit that there is within them a monitor with which they have sooner or later to cope, and they put it off just as long as possible. They love not to deal with this leveler of the Spirit. It is too exact; it wants justice to the very limit.

Whoever has felt the prick of conscience has been spoken to by Spirit. Whoever has sat at the feet of his own inner convictions has caught sight of God.

Man is never without a guide, no matter how loudly he may cry out for leading. There is always at hand a sure torchbearer if he will but follow His lead. It is too simple, too easy! Man has formed in his mind a far-off God who talks to him from some high mountain in the invisible depths of space. By thus looking afar for his God he ignores the one and only spark of divinity ever shining in his own soul.

Herein is man fooled into believing that he can do those things which are not in harmony with his ideals of goodness and yet escape the consequences. He presumes upon God being too far away to ever behold his shortcomings, and loses sight of the one and only God right with him every moment.

This is the meaning of that old saying that a man and his conscience are always good friends as long as the way is smooth, but when it grows rugged they fall out. They fall out because man has reached a point where he begins to consider his ways and look carefully over the life he is leading. This brings him to a beholding state of mind. He sees that what he considered right in the clear light of the divine good is not up to its standard. Here is where the

divergence takes place between man and his conscience. They were friends in appearance only before or during the period of license. The conscience may seem to assent to the derelicts of men, but it is ever the inner protestant that keeps knocking at the soul until the steps are arrested.

Fortune in a worldly way is not always a blessing to man. In fact, under present customs it is apt to be just the reverse. So long as questionable methods are successful in bringing results, conscience has but a small chance for a hearing. It is only when failure follows the efforts of the misguided that conscience gets his ear. Then the field is surveyed with the eye of a general defeated in an unjust cause. The heat of battle blinded him and he gave no thought to the lives he was uselessly sacrificing.

Here is where remorse gnaws the vitals of the unwise, and here the true wisdom is revealed. It is said that experience is a dear school and only the wise learn therein. This paradox carries with it its own nullification, like many of the intellect's wise observations. Experience is the school of fools. The wise do not take lessons within her doors.

There are two ways of getting understanding. One is by following the guidance of Spirit that dwells within, and the other is to go blindly ahead and learn by hard experience. These two ways are open to everyone. It is recognized by the man who has had experience that he can advise the one who has not, and thus save him the laborious steps of that rocky road. In the light of omnipresent intelligence, is there not One who knows all things, all roads, all combinations, and all outcomes.

Do not men and women by their constant efforts to peer into the future prophesy a wisdom that knows all future? They certainly do; and when man looks in the right direction he always finds such an oracle.

It is the prerogative of Spirit to know the future, and when man consults Spirit with pure heart and unselfish motives he has pointed out to him the very lines his life shall be cast in if he is obedient to the Most High.

It is no great achievement for one who lives in the omnipresence to forecast the future. To Spirit the future is a succession of events based on the ideas revolving in the mind at the present. Whoever rises into his own ideal realm can read his future to himself. He finds there a chain of causes at work that he can easily see will produce certain results. It is not necessary for him to read the definite line along which each separate idea will travel into its ultimate. That is the method of reasoning from cause to effect. In Spirit cause and effect are one. They appear as one, and the ultimate is just as clear as the inception. In mind all things reach fruition the very instant they are conceived. Time not being a factor, how can there be a beginning and an ending? The architect plans a house and sees it finished in his mind before a single stone is laid or a pound of earth excavated. He can change his plan many times before the construction commences. He can destroy it entirely if he so desires. So man builds that house in which he lives—his own conscience. If he has been planning to build a home for self alone, in which there is but one room and that on the basement

floor, he has created in mind just such a plan, and it is complete and awaits its descent into the earth. If he has made a plan of a larger structure, in which are many rooms for the entertainment of his fellow men in hospitable manner, that plan will also descend into visibility.

Some persons build their houses far ahead in mind and say nothing about it to anyone. They are planning and planning without anyone in their confidence. Such persons make most substantial plans, and they are infused with the most enduring substance of the invisible. Such was that of Napoleon when he silently planned to be emperor, or that of the shepherd who resolved to be pope. Vanderbilt's rule of life to which he attributed all his success was to reveal to no one his plans.

Jesus said, "Let your speech be, yea, yea; Nay, nay." Talking is a waste of energy—a dissipator of power. If you want the greatest success, don't talk too much about your plans. Keep a reserve force of new ideas always on hand as a generative center. Let the work speak for itself.

The electrician recognizes a certain universal law of action in the revolutions he gives his dynamo. The energy produced is based upon the size and texture of the dynamo and the rapidity of its motion. Mind has a law of dynamics equally as scientific. The character of an idea is the estimate of its size, and your active faith in it the rapidity of its motion. Ideas generate energy with a swiftness unparalleled in the physical dynamics. Instead of moving inanimate things they move men and women. Instead of temporarily lighting our streets for a few hours

they light the lamps of intelligence that burn eternally. The secret of doing this successfully lies in knowing how to handle your ideas. The electrician constantly improves the efficiency of electricity by studying the machinery that generates the power. The same rule holds good in mental dynamics. Study your ideas if you want to improve the service of your body, your intelligence and your surroundings, for from those ideas flow forth the currents that move the machinery of them all. If your ideas are based in Truth and you are satisfied that they will stand the test of the most rigid justice, don't let the currents that they produce in your mind leak away.

The world is full of persons who are filled with high and mighty resolves to do good, and they are sincere, but they are connected on open circuit. You must keep your wires properly connected or your plant will not prove successful. For instance, you are holding an idea of health, which is generating currents in your mind that might flow out on the wires of faith and heal the world, but you break the current by believing that it should pass through a pill, a magnetic hand, or the mind of someone whom you think is stronger than you are. Stop all this, and send it straight to the mark on the wires of your own true word. You have an intuitively correct idea of the Truth on every question that comes up in your mind, but you do not trust that idea. You break its free currents by believing that some book, some person, or some church organization has sifted the Truth and somehow established it before you came into existence. This fallacy makes a menial of the genius and puts out

the light of the world in the souls of generation after generation of the Sons of God. Spiritual ideas must have spiritual wires or their power dissipates. So you need to watch both the ideas you hold and the words with which you set them free. If I have an ideal world in which I see things as I want them yet think it an impossibility that that world may be realized here and now, I am dissipating the power that my ideas are generating. So throughout the category of thought generation, every idea must have a wire that corresponds to its plane. Your words, your acts and your whole life must accord with your ideas.

The realm of ideas is at the call of each one of us—it is in fact the source from which we draw our real sustenance. It exists in Being as universal intelligence, and as it is the cause and source of all intelligence it must sooner or later assert its unobstructed sway in the lives of all mankind. When this realm of ideas becomes so active in the consciousness that it attracts our special attention, we call it a quickening conscience. It is the universal intelligence asserting its inherent moral equilibrium. Man cannot always distort the fair face of the God-Image, whose likeness he is. He may for a season wear the grotesque mask of the mountebank or the fool, but in God's own good time he will be unmasked by that silent inner self that must be heard when its hour has come. God is not mocked, nor is the secret place of the Most High in every soul forever made a cave for thieves. When conscience cries out in your mind, "Make straight the way of the Lord," you will save time by heeding it. Change your

thoughts. Be meek and lowly. Let your thoughts go up to Spirit (Christ) and ask whether He be the one to whom your homage is due. Then acknowledge Him as one whom you in your mortal consciousness are not able to comprehend in the majesty of His spiritual understanding.

If you are of haughty, domineering self-sufficient will, you stand as Herod, the ruler of Judea. You are married to the passions of the race. These lead you into sense gratifications so deep, so degrading that you cut off the head of the conscience that would have turned you into the highway of the good. But the reign of the sense man is short-lived. Your kingdom is taken away from you, and you are banished from your native land. This was the fate of Herod after he beheaded John the Baptist. This is the fate of everyone who refuses to listen to the voice of his higher self.

The key to the development of Jesus of Nazareth's great powers was in His meek and lowly spirit in the sight of the Father. He disclosed it when He said, "The meek . . . shall inherit the earth." Whoever makes himself nothing in the presence of God may be possessor of all things below God.

"I am meek and lowly in heart," said the mighty Nazarene. "Not as I will, but as thou wilt," was the mental attitude He always took when communing with the Father. It was always the same spirit of love and willing obedience to the guidance of a wisdom that He knew must transcend that of which He had up to that time come into consciousness.

Jesus did not take the universe on His shoulders by affirming His self-sufficiency. He unloaded every

burden and rested in the sufficiency of the Father. "I can of myself do nothing;" "the Father abiding in me doeth his works." This is the total denial of self—the giving up of all personal desires, claims, and aims. Before man can do this successfully he must change his ideas—there must be a mental house cleaning. This baptism of water always precedes the baptism of the Spirit. One is the denial of the personal man and the other is the affirmation of the spiritual.

The command, "If any man would come after me, let him deny himself . . . and follow me," is not broadly interpreted by the world. Some men think that the self is denied sufficiently when they acknowledge God to be mind, life, love, substance, and all else error; others that they have only to give up the recognized sins of the world and believe in a personal savior, Jesus. But the denial of self goes deeper than all this. It must reach, to be effective, the very depths of the consciousness and dissolve all the forms that the ideas held by the personal self have there precipitated.

But now the clouds are clearing away from your world, "the sun of righteousness" is rising "with healing in its wings." You are awakening to your powers and possibilities as a son of the Most High.

The day of selflessness has come. That day delivers you from all burdens. You find that you do not have to bear any of the cares of existence on your shoulders. You say with Jesus, "All things have been delivered unto me of my Father." You do not breathe from yourself, but you see God breathing in and through you. You do not have life

of your own, but you see the life of God living itself through all your organs. You say to your feet, your hands, and every other part of your body, "God now lives in you; you are perfect in His sight." You do not think from yourself nor of yourself; you speak the words of the Spirit rushing through your mind like a mighty wind. Then tongues of fire come upon you, because you are inspired by the Holy Ghost. Neither do you have possessions of your own, nor cares nor troubles about your life or your family; you leave all those things to God—you are absolutely without responsibility where you have fully denied yourself and followed the Christ. All responsibility drops from you when you let go the thought that you are a personal being and are possessed of parts, passions and faculties which belong to you individually. Nothing like a personal man exists in the idea of God. The idea of God is Jesus Christ—one universal man. Men are but the mind organs of that one man—they do not possess of themselves anything whatsoever, but all that the Christ possesses flows through their consciousness when they have ceased to believe in personality. This is the at-one-ment—"I in them, and thou in me," and the apprehension of that at-one-ment dissolves forever that inner monitor called an accusing conscience.

The Golden Rule does not need praise. It needs practice.—JULES M. JUSSERAND.

You Are an Image

BESSIE CAUGHREAN

IT IS WRITTEN in Genesis 1:26, 27: "And God said, Let us make man in our image, after our likeness . . . and God created man in his own image, in the image of God created he him." If this is true, why, then, should man ever be afraid?

Everything we behold is but a reflection of God. Jesus knew this. He knew also that God cannot be ill; so He healed the sick, made the lame to walk, and the blind to see. He acquired this knowledge by communing with His own indwelling Father—our Father.

Jesus said, "Judge not according to appearance, but judge righteous judgment." What does this mean? According to our Great Teacher, "judgment" is seeing a man, seeing him as one with the Creator of all life. Since God is love, life, light, and Spirit, then each of us are these things, too. Of course, Jesus knew this and He relied upon God, the Lord of all, to do His works. God has not changed since the time of Jesus; we have only to acknowledge Him and to believe that He is always ready to meet our every need.

If we judge by what we see, our supply may be limited, and there is no need for limitation. From all appearances, the woman who touched the hem of Jesus' garment had a disease that could not be cured. But her eye became single; that is, she looked straight through her problem and saw that, in reality,

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all is perfect, that God and His reflection are one—not two—and she was healed immediately. When we lay aside our cloak of intellectual understanding and don the cloak of intuition and insight, we, too, will be able to see through our experiences instead of being caught in them.

We stand in front of a mirror and look at the image reflected there. That image can do nothing of its own self. It acts only when we act. Jesus said, "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner." Jesus turned from the earthly mirror and looked within Himself. There He saw not only Himself as one with God but the whole universe and all things therein as one with Him.

We are living in perfection, but until we are masters of our five senses, they master us. King Solomon was the richest man of his day and he tells us how he obtained his riches. When he petitioned God in his dream, he said: "I am but a little child; I know not how to go out or come in . . . Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil." He placed wisdom and understanding above riches and, through this wisdom and understanding, he obtained riches. These came to him from his awareness of the invisible Source of all life. It is when we recognize the senses for what they are that they lose their mastery over us and become our servants.

As the image in the mirror is not the real you, neither are you the one and only God. You are but

a reflection, an expression of God. The people and things around you are pictures, or concepts, of God, too. All these reflections of God you see are one with Him even as you are one with Him. The real you is the unseen self. This unseen self is life.

Life is not going to hurt you. The false economy of the human mind, which you are beholding, only keeps you from seeing what lies beneath it. Therefore, why fear the unseen future? If you carry contagious laughter with you, fear will vanish like dew in the early morning sun, because there is no truth in fear. Life has knowledge of itself. This is the Christ that dwells within every man. This Christ life is trying to express itself in a natural way in you. But you refuse to let it express itself, for you think it has no meaning in your life.

Your life has meaning because of your relationship with others. The things that hurt you, hurt others; what enriches your life, enriches their lives. Be generous and gracious to others and refuse to criticize them. You want others to see the finest and best in you; then see the finest and best in them. Banish all thoughts of selfishness, jealousy, anger, and fear from your mind. They only serve to block the channel for your own natural expression. Lavish praise and encouragement on others. Pour that pent-up love within you out upon your fellow men.

When I say that you receive your good from God, someone may ask, "How can that be so when that which I want is substance, something material?" Again we must remember that Jesus says we are to judge righteously. No matter how much things appear to be substance, in reality they are not sub-

stance. They are only a reflection of God. They are as much a reflection as your image in the mirror.

For instance, in your mind you visualize a new home, a new car, or you visualize your life in terms of glorious victory. This picture, which is so firmly planted in your mind, is an idea, a desire. When you get the thing you want, it is a reflection of the thing you had in mind. When we see creation as it is—the invisible as substance and the visible as its reflection—then our good comes to us freely.

"But how can I reflect God when I have so many difficulties?" a woman asked me the other day. I explained to her that her difficulties were not reflections of God, for God saw that everything He created was good. Also, I said that her difficulties, sickness and lack, were only pictures caused by her belief in two powers. I further explained to her that there is only one power, All-Good, and each one of us has access to this power. If you do not see the apples on the apple tree in your back yard, you do not use them, do you? We can use only as much good as we understand, acknowledge, or perceive.

How many times have we heard persons say, "When my good comes to me, I'll do this or that"? You do not have to wait for your good to come to you. It is here, ready for you to use. You do not have to create it—you have to release it. Before you can release a thing, you have to recognize that you have it imprisoned within yourself. You are like the little boy who looked around for the wishing gate but did not find it because he was sitting on it.

The place for you to find your good is within yourself. "All things whatsoever ye pray and ask

for, believe that ye receive them, and ye shall have them." Can any teacher explain better how you can receive your good? And this promise does not mean that you are to say how your good shall come to you. It says only that you are to believe that you shall receive your good. You are to let God provide the way for it to come. When you try to perceive the way for your good to come to you, you limit your good.

The trouble with most of us is that we fail to understand that there is an inner and outer side to everything. We look at the outside and think that it constitutes life. He is a wise man who recognizes the idea of good within him. Only a few persons desire things sincerely and deeply enough to receive them. Today we want one thing; tomorrow, something else. We think that we cannot reach the goal we have set for ourself. So we give up before we start and accept something less than we sought. Our inner desires are from God. They are much like the seeds in the field and must, therefore, be treated like seeds.

For a long time, I had cherished a desire to write. At first, I was like the chaff of the wheat, blown about by the winds of life, as it were. After I learned to seek the kingdom of God and His righteousness within my own self, I found that my desire for writing, as well as other desires I cherished, were mine—now.

What is it that perturbs and frightens you? Do you not know that it is a false perception? If it is worldly things you are seeing, all you need do is to fix your eyes on God. Refuse to live a double-minded

life from this moment on. Some of you may say, "Oh, if only I could believe!" Do you know what life is? You ought to know something about it, for you possess it. You cannot dissect it, however, with your human thoughts. You need only recognize it now to begin to understand what it is. You may never learn all there is to know about life ("Canst thou by searching find out God?"), but you can learn enough about it to make you happy, joyous, and full of love.

Our duty here on earth is to reflect God. We do not have to labor and toil by the sweat of our brow to do this. It is accomplished by insight. When you see through a problem, the problem is solved. Insight into any problem releases you from that problem, and you reflect God by devotion to Him and by a deep, sincere desire to know and understand Him.

But how shall we love God when we have never seen Him? To love to read of Him, to talk of Him and with Him, to hear His "still small voice" in our inner ear is to love Him. Love for our fellow men is love for God. The more we think of God, the more good we shall have. "Ye shall seek Jehovah thy God, and thou shalt find him, when thou searchest after him with all thy heart and with all thy soul." We must learn to love the hidden self within us better than anything else.

No matter how pure your heart is, unless it is filled with the love of God, no true reflection can take place. If your heart is not full of love, Christ must enter into it. Even if God's word is still a dark mystery to you, you must take the first step in your journey toward God. Although you may be cast

down "*there is* lifting up." When you recognize and acknowledge reality, when you realize that you are an image, the reflection of God, the Father will see you coming toward Him even as the father of the prodigal son saw his son coming home to him. Your problem will fade away into nothingness, and you will know that you and the Father are one.

A PRAYER

Ambrose J. Wyrick

May be sung to "The Londonderry Air"

O Father, guide me through the early morning hours,
Preserve me through the heated time of day;
When evening comes, with peace and joy endow me
And let sweet sleep restore my soul I pray.

For to Thy truth I would be loyal alway
And keep my faith in Thee, steadfast, secure;
For Thy great love I know will fail me never,
Thy promise makes me safe forevermore.

O, let me never be dismayed in trials
Nor let me harken to my human will;
But rather show me Thy divine direction
And in that light Thy loving law fulfill.

O Father, Thou my humble conscience seeketh,
And in this hour in prayer I come to Thee;
Stretch forth Thine arms in loving-kindness help me,
And bind me closer, dearest Lord, to Thee.

Peace Begins at Home

CLARA BERANGER

CHAPTER TWO

Skepticism

During World War II, I knew many women whose sons were in the armed forces, and most of them were in a constant state of worry and fear. But one woman—an openhearted, trustful, pious mother with two sons in the service—never seemed alarmed or upset, even when she knew her boys were on the battle front. "I place them lovingly in the hands of the Father," she told me, "and I know that He will protect them and keep them safe."

When she learned that the Allied invasion of Europe was under way and that paratroopers were being dropped in enemy territory, she prayed with earnest faith for her paratrooper son. One night she had a vision that he was in danger and she saw him jumping from a plane. She prayed all night long In the morning her heart was light, and she felt certain he was safe. Later, she heard that the paratroopers had landed on the same night she had the vision. They were surrounded by Germans, and most of them were either killed or taken prisoner. Her son was one of the few who escaped.

As the incident was later described to me by the paratrooper, himself, a wind had blown him and his

parachute away from the others, and he landed in a field. He could hear shooting in the distance, so he lay hidden until dark, and then he performed the task that had been assigned to him. The farmer on whose land he had dropped took him to the hide-out of a resistance group, and the paratrooper directed the work of this group until the American forces arrived.

This young man came through the war unscathed. "Before I jumped," he said, "I prayed, as Mother always does about everything. I never believed much in religion—I thought it kind of weak to rely on some Person up there—all right for women, but sissified for men who ought to be able to take care of themselves. But I was scared to death that night and needed help. God certainly must have been watching out for me when He sent that sudden wind. I don't talk about it much, but I know my faith in Him is here to stay. Once you have proved to yourself that faith works, you know it is true."

"Did many of your comrades believe in God?" I asked.

"I don't know. Soldiers are funny guys and don't like to talk about religion or God. But I'm sure that a lot of them prayed silently when they were going into danger."

Soldiers are not the only ones who hesitate about bringing God into conversation. We in America talk freely about personal affairs and emotional reactions. We discuss the state of the world and our own ideas concerning it. We chatter about our homes and our children. But let someone bring up the subject of God or religion, and the average person tends to

shut up like the proverbial clam. Why is this? Why are we so reticent about our religious beliefs?

It is an accepted fact that the western civilization has progressed further along scientific than along spiritual or ethical lines. Our faith in science and what it can do seems to have anesthetized or obliterated faith in things not seen and to have produced a philosophical climate of skepticism and agnosticism.

The old expression "I'm from Missouri. You have got to show me" and the modern "oh-yeah" attitude are indicative of a tendency toward skepticism. As a people we want to be "shown." We are apt to demand visual proof before giving complete trust. Tell the average person of today a story about something out of the ordinary and quick as a flash will come an "oh yeah?" Ask the average child whether he believes in Santa Claus, and he will scoff at you for even asking such a silly question. What a pity that the habit of relying on the evidence of the senses robs so many children of the joy of a beautiful illusion!

The letter written in 1897 by Francis P. Church, of the editorial staff of the "New York Sun," in answer to the question of a little girl named Virginia, "Is there a Santa Claus?" has been reprinted many times. Yet, because it gives so cogent an argument against destroying childhood illusions I shall quote part of it: "Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know how they abound and give to your life its highest beauty and joy . . . Nobody sees Santa Claus, but that is no sign that there

is no Santa Claus. The most real things in the world are those that neither children nor men can see . . . No Santa Claus! Thank God, he lives, and he lives forever."

The child who is allowed to believe in Santa Claus as the symbol of Christmas is likely to develop into the man who has faith in beautiful ideals. The man who puts his trust only in objective facts leads a life that is sterile and joyless. All the scientific facts available about life cannot teach us how to live. The biologist can tell us to the fraction of an ounce what chemical elements comprise the physical structure of our body, but he cannot tell us what the life force is that created the body and keeps it alive. The psychologist can analyze the human mind and give us facts about its actions and reactions, but he cannot tell us what consciousness is. Science, which has added so much to our knowledge of the visible and the tangible, has not been able to penetrate the secret of their source. But fortunately many of us are learning for ourselves that it is the invisible and the intangible that give to life its hope, beauty, and glory.

When Peter was commanded by Jesus to walk on the sea he had confidence enough to start. "But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me." Jesus caught him and said, "O thou of little faith, wherefore didst thou doubt?" When Peter believed he could walk on water, he was safe. He started to sink only after he began to doubt.

The lesson of this Biblical story is obvious. We must have faith in ourself and never allow doubt

of our own power to prevent us from making the initial attempt or from holding onto self-confidence until we have accomplished what we want to do. We must have faith in our own ideas in order to develop them to their highest potentialities and we must not be deflected from our course by the skepticism of others. "For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end." Even the scientist who cannot see the law he is trying to formulate must have faith that it *is* or he would never give his time and energy to working from hypothesis to fact.

Those who are humble students of spiritual Truth have proved by experiment the introvertibility of the law of sowing and reaping as applied to thought and action. They know that thinking influences the conditions of their outer lives. They believe that if they think distrust, which is negative, they are setting into motion forces that will produce negative and unhappy effects. "Take heed, brethren, lest haply there be in any one of you an evil heart of unbelief." Nothing so surely hinders fulfillment of a purpose as doubt of the ability to achieve it.

Self-trust is strength and leads to success. Self-doubt is weakness and leads to failure. Jesus said, "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you." If we wish to realize in actuality our inherent possibilities, let us start by believing that nothing is impossible. "According to your faith be it done unto you."

In addition to trust in ourself, we must have trust in others. An attitude of distrust or suspicion not only creates confusion in our consciousness but

often leads to disaster in our outer world. For example, I know a woman who was habitually suspicious of her husband, although he was fine and loyal in all his relationships. Under the pressure of a large business order he had to work at night, and she began to imagine all sorts of false things about how he was spending his time. When he came home from the factory, tired and longing for peace, she was in such a state of nerves that she created emotional scenes which made him angry and resentful. After a number of these unjustified scenes he felt that his working efficiency was being impaired and he left home. A spiritually wise friend pointed out to the wife that the breakup of her home was a direct result of her habit of distrust, which had blinded her to the truth of her husband's love and loyalty. Admitting her error, she asked her husband's forgiveness and begged him to come home. Their life, now based on mutual trust, is happy and harmonious.

Today, when there is so much distrust and suspicion in the world, when every individual and every nation longs for peace, we need to practice faith—faith in God and faith in ourself. Our state of fear is similar to that described by Jesus in the 21st chapter of Luke: "And there shall be men fainting for fear, and for expectation of the things which are coming on the world." Everything that was predicted in this chapter has come to pass. Nations and kingdoms have risen against one another; there have been earthquakes, famines, and pestilences—"terrors and great signs from heaven." Stories tell of members of a family betraying close relatives and friends: "Ye shall be delivered up even by parents, and

brethren, and kinsfolk, and friends."

But Jesus did not leave His followers without hope. He said that when these things come, those who follow Him must lift up their heads and know that their redemption is near. And they must pray constantly. "Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

We need to be extremely careful not to let current doubts and fears take root in our mind. If we want peace of mind for ourself and peace for the world, we must eliminate the habit of distrust and work positively and dynamically for faith. Steadily, day by day and hour by hour, we must think and speak in terms of trust in ourself, in other individuals, in groups, and in nations. Mutual trust between nations is the only foundation upon which permanent world peace can be established.

Scientific discoveries are made by a scientist having faith in the unseen. He starts with a hypothesis concerning nature, the human body, or the universe. With an open mind and infinite patience, he tests his idea over and over until he proves it to be either right or wrong. When Thomas Edison conceived the idea of transmitting a continuous current of electricity through wire he persisted through more than six thousand experiments until he finally proved his hypothesis. Nothing but faith in himself and his vision could have carried him through to success.

The same sort of faith, the same willingness to prove the ideals and promises of the Bible is the first step in the acquisition of faith. If the skept

would start with the open-mindedness of the scientist and attempt to prove a Biblical promise that particularily appeals to him, if he would keep at it patiently and persistently, he would succeed in demonstrating to himself that God keeps His promises, that steady, sincere prayer works. It is not only the great mystics who have demonstrated that reliance on God brings health, material benefits, and peace; but millions of faithful people the world over have proved that God hears and answers prayer.

The reason so many people today are worried and afraid is that, in spite of our material wealth, our physical comforts, we are spiritually starved. We have put comfort ahead of God. We have lost the solid anchor of faith. In the Sermon on the Mount, Jesus stated, "No man can serve two masters . . . He cannot serve God and Mammon." And He instructed His followers not to take thought for their lives, their food and drink, or their raiment. "For your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

If we would have peace of mind for ourself and a steady faith in the potentiality of peace on earth, we must take spiritual nourishment. We must believe in our own intuition and listen to the voice of the Spirit of God within us. We must have strong enough faith in our own ideas to follow them through with patience and humility, even if those about us are skeptical of our ability to achieve success. We must trust the integrity of friends and neighbors even when they appear to be untrustworthy. We

must believe that the perfect Christ Spirit dwells within every man no matter how un-Godlike he may appear to be. We must keep a firm belief in the essential good will of mankind in spite of external evidences of ill will. We must have faith in the beauty and order of the world in spite of the ugliness and disorder we read and hear about daily.

The Spirit of God is present in every man and in every nation. Through faith and prayer we as individuals can call forth this Spirit, can bring into realization on earth the promised kingdom of heaven. In the face of present world conditions, it is imperative that each and every one of us do his share toward peace on earth by the establishment of peace within ourself. Scientific advances have been made because of some physical need. The need for spiritual advancement is so urgent now that it will require the combined efforts of all of us to overcome the evil of unbelief and to establish the faith that alone can save the world.

When one of the multitude following Jesus brought his son, who was possessed of an evil spirit, and asked Jesus to cast out the evil, Jesus told him that, if he believed, everything is possible. The father of the child cried out, "I believe; help thou mine unbelief."

There are many people who are in this state of wanting to believe but who cannot entirely eliminate old doubts. Their lifelong habit of believing only in the evidence of their senses makes it difficult for them to believe in anything invisible or intangible. And they cannot see or touch God. Neither can they see or touch electricity; but they feel free to use

and trust its power, because they have found that it works. If they would only start with trust in God, they could prove His power and make it work as surely and effectively as they have made electricity work. But to use electricity, they must turn it on by pushing a button or flipping a dial—by connecting the current with a physical instrument designed to conduct it, such as a light bulb, a vacuum cleaner, or a radio. The same is true of the power of God. We must connect ourself with Him if we would bring His Spirit into active manifestation in our life. Those who have had enough faith to make the initial effort, even though some unbelief is still lodged in their minds, have had demonstrations that God *is;* and in thousands of cases, whole lives have been changed by faith. Faith is the switch that releases God's power and makes it ever available for our use.

If, therefore, you have been confused and unhappy, if you doubt your own power, if you are skeptical about the world and its inhabitants, you can lift yourself out of confusion and doubt by the simple act of closing the switch of faith. Wherever you are, whatever your need may be, you can come out of darkness into light, out of unhappiness into happiness, out of skepticism into trust—if you but take the first step—belief that God will help you. In the beginning you may have to be dogmatic in faith, to hold onto it blindly against the doubts and fears that conscious reason or old habits of thought grooved in your subconsciousness may present. But if you remain steadfast in faith and refuse to heed the promptings of unbelief, you will grow in spirit-

ual perception until you realize that "what is seen hath not been made out of things which appear." If you hold to a belief that God *is*, you will be able to prove for yourself the law of sowing in spirit and reaping in action. You will know, as surely as you know the physical facts of existence, that by speaking the word of faith you can, through the power of God, fulfill your desire. Both the Old and New Testament give us assurances of this. In the Book of Job we find: "Thou shalt also decree a thing, and it shall be established unto thee." And in the Gospel according to Mark, Jesus says, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

Above all, you will find that faith grows with use. Starting blindly in the manner of the man who said, "I believe; help thou mine unbelief," you will gradually but surely reach the point where you can exclaim with exaltation, "I believe!"

If you find distrust in any form in your consciousness, you can start at once to get rid of it. You can affirm: *I am trustful of myself. I have faith in the power of God to guide me to my good. I trust the goodness of others, because I know that the Spirit of God is in them. I am strong in the faith that "with God all things are possible."*

Your faith can be strengthened by prayer and meditation upon the promises found in the Bible.

"Jesus said unto him, if thou canst! All things are possible to him that believeth."

"Thy faith hath saved thee; go in peace."

"He that believeth on me, the works that I do shall he do also."

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there."
"Thy word is a lamp unto my feet,
And light unto my path."
"Blessed *are* they that have not seen, and *yet* have believed."
"The righteous shall live by his faith."
"Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah."

"Father, I thank thee that thou heardest me. And I knew that thou hearest me always."

TO BE CONTINUED

HOME

'T is home a man, contented, turns his face
When the long day is done;
A woman sings amid her simple tasks,
And little children run.

Here quiet love is cornerstone of all
And faith a citadel;
Here understanding holds the strands of thought
And weaves its pleasant spell.

'T is here that prayers are said and lives are built;
And though the feet may roam,
This sacred place shall ever hold the heart,
This place that is a home!

—*Lois Snelling*

Thine Is the Power

WORRAL G. SONASTINE

God is the only power in the universe. Did you know this? Think, now. Do you really know it? Do you know it well enough to live by it? Is your every action based on the knowledge of it? If you do know this great truth and know it with deep conviction, the secret of successful living is yours. To know completely that God is the only power in the universe is to identify yourself with that power.

Once we realize that God is the only power in the universe, we shall be entirely free from fear, worry and anxiety. Contemplate for a moment, if you will, the movements of power in its most common forms. First, consider the motion of the earth in its relation to the sun and other planets in the solar system. Every movement in this prodigious operation is made for the good of man. The power that spins the earth on its axis and swings it around the sun does so for a purpose, and that purpose is to preserve the life in which man is the highest expression. The manner in which the planets of the solar system co-operate makes it obvious that they are all directed by one and the same intelligence. It is likewise obvious that all these planets are moved by the same power.

Now, consider the goodness of power as it expresses itself in various forms on the earth about us. What would we do without the power of growth

in the vegetable and animal kingdoms? Think of the vast amount of power generated for our good by the downward flow of water, by the combustion of gases, by the expansion of steam, and so forth. These are all manifestations of the same power, the power of God. Unlike the phase of power that swings planets, however, these forms can be directed by man. They can be used to accomplish good or evil. It is the same power in either case.

"Acquaint now thyself with him [God], and be at peace:
Thereby good shall come unto thee."

Acquaint yourself with Him as power. Recognize Him in every living thing, in every moving thing. This is not difficult to do, for it is Truth; and, therefore, it is easy to believe. God is the only power, the power that moves everything from the mightiest planet to the tiniest insect. Since God is love, as well as power, is it so difficult to believe that He desires only good for us? Surely one who loves us would not harm us. Is this not reason enough to put away all fear and to trust God?

In previous writings on this subject, I have related an experience of fear that I had a few years ago. It was such an obvious demonstration of Truth that I should like to recount it here briefly. Thunderstorms were the cause of my great fear; and when I say fear, I mean a fear that gripped my throat and chest like a vise. I had harbored this fear since childhood, and all the reassurance my parents and others gave me could not dislodge it. Even after I had been living Truth to the best of my ability for a number of years, I still felt this awful fear when

a thunderstorm approached.

One day a few years ago, I decided that the time had come to let go of this fear once and for all. Just how I was going to go about it, I did not know, for I had already tried everything I knew, and nothing had happened. I knew somehow that Truth could and would eliminate all fear, but I had not yet accomplished this myself. Now, however, I was determined to see the thing through or to prove to myself that it could not be done. I began by considering the source of wind and lightning. I saw that they were manifestations of God's power, which is a good power. I praised and blessed these forces many times each day. Though it seemed like a childish practice, I literally talked to the wind and lightning as I would to another person. I told them I loved them and that I knew they loved me. I did this for a few minutes each day; and while, at first, I noticed no particular change in my attitude toward storms, I continued my "love-making" just the same.

As the weeks went by, I found myself becoming less and less afraid when I heard a storm approaching. Before long, I even began to enjoy the roar of thunder and the crash of lightning. It was a great relief to be free from that awful gripping fear, and I have never experienced it since.

"But," you may ask, "what does all this have to do with the danger of a storm? How can I help being afraid of wind and lightning when I know they do so much damage? Does your method actually eliminate the danger of storms?"

Since God is the only power in the universe, it is obvious that His power causes storms, earthquakes

and the like. It is not the Father's will, however, to damage or destroy. When the forces of nature are destructive, it is the result of man's negative thinking. Greed, anger, hatred and other expressions of selfishness usually result in natural disturbances of some kind. The general attitude of man determines the general nature of the elements. We can, though, as individuals, become immune to these destructive forces if we live under God's divine plan.

Just what effect my friendly overtures had on the forces of nature, I do not know, but I do know how they affected me. They eliminated an awful fear that had tormented me from childhood. Modern psychologists agree with the statement made by Job when he said, "For the thing which I fear cometh upon me." By eliminating fear, therefore, you eliminate much of, if not all, the danger involved. It is said, and has often been proved, that wild animals will not harm a person who faces them boldly without fear. Who can say that the elements are not so responsive to our thoughts as wild animals are?

On many occasions, while I was laboring under my fear of storms, I read books and articles on the subject of fear. In these writings, I was often confronted with such statements as, "Fear is your worst enemy," "Fear brings failure into your life and affairs," and "The thing you fear will eventually come upon you." Instead of helping me, these warnings only accentuated my fear. They made me afraid of the fear of thunderstorms as well as the storms themselves. It was a predicament that was becoming more difficult to contend with. It amuses me to think of it now, but it was certainly not amusing at

the time.

It has often been said, "We have nothing to fear but fear itself." In Truth, we have *nothing* to fear. It is true, absolutely true, that God is the only power there is. He is the power that moves and expresses Himself through every living creature. He is the power that brings about every situation and circumstance. Except when we direct it otherwise through fear and false beliefs, the power of God brings only good to us. In His great love for us, He has given us the privilege of directing His power according to our own will or letting Him direct it according to His will. The choice is up to us. His way is, of course, the right way, the best way. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

It is the Father's desire that His power bring about only good, but man is constantly using God power to bring about undesirable results. Sometimes we do this consciously, other times unconsciously. This is why it is so important that we know the truth about God's power. Once we become convinced that God's motives are always good, we shall let His power use us instead of our using it. This is the way of successful living, the way of complete happiness. While we ourselves might be using our divine energies to collect a few dollars here and there, the power of God may be waiting to bring us a fortune. However, as long as we keep our attention centered on poverty and trifles, our energies are not available to bring in riches. We must let God power have its way through us. "Let God

have gangway through you."

Resistance of any kind on our part always retards the action of divine power in our life and affairs. Nonresistance is the most effective method of invoking God's power in any cause. Mahatma Gandhi was aware of this fact, and he always conducted himself accordingly. He accomplished more through the power of nonresistance than a whole nation could accomplish by actual fighting. The great Mahatma once remarked, "Underneath all, there moves a benevolent power."

Let this thought be established in your mind. Ponder it much and often. The only power in the universe is a benevolent power. It is a good power, moving constantly for your highest good. Bless it wherever you see it, regardless of appearances. Consider it as being friendly in whatever guise it comes. Stand fast in this positive attitude. Do not be moved by evil appearances. By withdrawing from such appearances, your own belief in them as evil causes them to disintegrate and return to nothingness. The benevolent power supports only that which is good in the eyes of God. "There is no power but of God; the *powers* that be are ordained of God."

EDITOR'S NOTE—This is the second of three articles by Worral G. Sonastine. The third will appear next month.

Knowing Truth, Jesus said, "He that is without sin among you, let him first cast a stone," full knowing that only he with sin hath stones to cast.

—EDWARD W. SCOWDEN

Truly, His Name Is Wonderful

LU VERNA BRAND BAUER

THE WHOLE WORLD hushes before the flaming glory of the setting sun. I stand in awe before the radiance of its colors. God seems to say: "My arms of love infold My world in peace."

My vision is drawn to the vast expanse of the restful blue firmament. I view the rhythmic movements of the planets in their orbits. God seems to say: "I reveal the symbols of perfect law and orderly purpose."

A mantle of dew sparkles like diamonds in the moonlight. God seems to say to me: "I cherish My creation, be it great or small. I bless it with divine consideration and out of the stillness of the night all things come forth refreshed and renewed."

I tarry at the home of a friend. With maternal joy in her eyes, she places her babe in my arms. I stand in admiration before this wonder of life, a temple not made with hands. God seems to say to me: "Witness My ability to invest Myself in perfect form."

I become conscious of God's desire to serve both mother and child. I bow in veneration before such devotion. God seems to say to me: "Abide in Me and you shall be protected and sustained by the wings of My lovingness and givingness."

I journey along the winding road. I hear the tinkling of the brook, the soft rustle of the leaves, the enchanting serenade of the birds, the carefree

laughter of a child. God seems to say to me: "I express My boundless delight through all My manifestations for 'joy is the summit of true being.' "

I observe the flowers nodding in the breeze. What fragrance! What colors! What forms! God seems to say to me: "Only by expressions of beauty can splendor of your Maker be seen."

I gaze into the distance and behold the rolling sea. God seems to say to me: "Espy the symbol of mind essence, unconfined, unlimited, waiting to be appropriated through the individual mind of man."

I look yonder and see the hills, the mountains, the rhythmic sway of the giant trees of the forest. God seems to say to me: "Contemplate My strength, My dignity, My majesty, My grandeur."

I venture into the valley. I observe the farmer tilling the soil. Soon the seeds become tiny sprouts, a culmination of faith, a prophecy of a full grown plant. Lo and behold! I know the seed will multiply a hundredfold. Yes, even a thousandfold. God seems to say to me: "Consider My wondrous, unlimited power of increase."

I note the laborer gathering the golden grain, the variegated fruits. I bow in gratitude for substance and supply. God seems to say to me: "Behold My incomparable ability to provide."

I rest in the consciousness of my Father's loving care. I awake to a new day. God seems to say to me: "I rejoice! My creation is ever in the process of revealing a new and higher concept of itself."

My soul is filled with reverence and adoration before this mysterious Presence. Truly, His name is wonderful.

The Universality of God

FRED A. BARROW

IN THIS UNBOUNDED universe exists spirit, life, law, and matter. All spirit is one, infinite and eternal; all life is one, infinite and eternal; all law is one, infinite and eternal; and all matter is one, infinite and eternal. The universal Spirit, God, is in you and me and in all things, and rules over all things.

Pause for a moment and consider the universality of God. Go out on a bright night and gaze at the myriad stars in the heavens. The smallest star you can see is millions of miles distant from where you stand, and its light takes years to reach this world of ours; yet the universal Spirit of God is there, guiding it and controlling it, even as He guides and controls by immutable law the growth of the grass at your feet. The beautiful cloud that floats serenely across the starlit sky, softly luminous, is being moved by the omnipresent Spirit, just as surely as His presence stirs the night breeze that caresses your cheek.

You stand at a window and look and listen to a storm raging outside. The thunder booms; the lightning darts in vivid flashes across the angry sky; the rain beats on the roof of your house; the wind roars through the trees: yet the Spirit of God is in and through all the storm. So big and unbounded is Spirit that, as the writer of the Chronicles said, "The heaven of heavens cannot contain thee." And

through Him, "we live, and move, and have our being."

In me is God's Spirit; in me is God's life; the material that makes up my body is God material. All my component parts are subject to God's laws, immutable and eternal. This universe, of which I am a part, is God's universe; and God is within me and about me at all times, wherever I may be. I am in the keeping of God, even as you are. The Psalmist said:

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me.
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike *to thee;*
For thou didst form my inward parts:
Thou didst cover me in my mother's womb.
I will give thanks unto thee; for I am fearfully and wonderfully made:
Wonderful are thy works;
And that my soul knoweth right well.

In these words did the Psalmist seek to make known to men the universality of God's Spirit—yet not with complete success, for there are many men today who find it difficult to grasp the universality of Spirit, to know that He exists in all things. It was, I think, in order that mankind might get a concrete knowledge of the Father that He gave to the world Himself in

the form of the Lord Jesus, who was one with the Father. "I and the Father are one," said Jesus. But He surely did not mean that His human form was similar to God's form, for He knew that a spirit has not mortal lineaments or human limbs or human fallibilities. It was the Spirit of God in Jesus' mortal body that evidenced His close kinship with the Father, not His form.

When certain Jews heard Jesus say, "I and the Father are one," they, not grasping the significance of His words, were inclined to stone Him for blasphemy. And even when Jesus logically explained to them, they were too obtuse to see the truth in His words and still would have stoned Him. But, as John records the incident, "He went forth out of their hand."

The Spirit of God is in the sun, the moon, the planets, and the stars: His Spirit is in every atom of matter that constitutes the universe. The Spirit of God is a unity, always and everywhere present. As the Gospel according to John puts it, "All things were made through him; and without him was not anything made that hath been made."

The Spirit of God is in the food and drink that supports the strength and the health of our body; that same Spirit is in the clothing we wear; that same Spirit is in the material substance we call money and increases it or diminishes it as He will, according to how we use it.

In his inspiring poem "The Universal Prayer," Alexander Pope, the English poet, gives us these thoughts to ponder over. I take the privilege of quoting a few of the verses, which I think are pertinent

to the subject of this meditation.

Father of all! in every age,
In every clime adored—
By saint, by savage, and by sage—
Jehovah, Jove, or Lord!
Thou great First Cause, least understood,
Who all my sense confined
To know but this: that Thou art good,
And that myself am blind;
Yet gave me, in this dark estate,
To see the good from ill;
And, binding Nature fast in fate,
Left free the human will.

* * *

If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way!

* * *

To Thee, whose temple is all space,
Whose altar, earth, sea, skies—
One chorus let all being raise!
All nature's incense rise!

The Spirit of God is "through all, and in all," and without that Spirit was not anything made that is made. God's Spirit is in the most microscopic dust and in the vegetation that springs from it; God's life is in every animate creature, and in every inanimate material thing His Spirit is present.

Love lights more fires than hate extinguishes,
And men grow better as the world grows old.

—ELLA WHEELER WILCOX

Radiant with Life and Vitality

VAN SCOTEN

And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

DO YOU DESIRE more life? Perhaps all of us want more life and vitality in our body. Then let us consider how we can attain and express greater life.

What is life? God is life, and life is a vital, dynamic power; a living, moving, motivating force that animates, energizes, vitalizes, and strengthens man.

Life is eternal, without beginning and without end; ceaseless and enduring throughout eternity. God is life, and life is from God. Life pours out to us from the Godhead in a never-failing stream.

God is life, and as we enter into conscious oneness with the infinite Father, we find His perfect life.

Affirm: *The gift of God in me is eternal life.* Life is God's gift to us. He has given to us freely of this life-giving force and He never takes it away from us; rather He continually pours more and more of His life through us with every breath we take. The life of God flows in a continuous circle through our body, nourishing it, renewing it, and making it whole. The life of God is a purifying force that cleanses every unholy, unclean, diseased part of our body.

Affirm: *Life is my divine heritage from God, and I claim it now.* We are children of God, created by Him and made in His image and likeness. The spirit of God-life has been implanted in the heart of everyone. It belongs to us; it is a part of us. As children of God, we have access to every blessing of the Father. Every good and perfect gift of His is ours. "The free gift of God is eternal life in Christ Jesus our Lord." We must identify ourselves with God, who is eternal life, and claim this life as our own.

Affirm: *"I am a spiritual being flooded with spiritual life, radiating spiritual wholeness."* God is Spirit. Man, being made in the image and likeness of God, is a spiritual being. We must think of our body as a spiritual body and not as a material, earthly body made of flesh and bones. As a spiritual being, we are filled with God's spiritual life, and this life radiates from us in perfect spiritual wholeness.

Affirm: *My body is a temple of the living God, and I am filled with God-life.* Think of your body as a temple in which God dwells constantly. "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" At the very center of your being, there is a "secret place" where you can go and commune with God and be refreshed and renewed with His radiant life.

Affirm: *God is the only presence and power in my life.* God is All-Good, the Creator of all that exists. God is the only presence and power there is. We are one with this presence and power because we are one with God. We can never be separated from God. If evil appears in our life or our world,

it is not God created, but man created. When we misapply or use wrongly the divine attributes of God, we create sickness, inharmony, and evil. Evil is not real, for God, or good, is the only real power there is.

We must come into perfect and complete oneness with God. We do this by denying out of our life all that is ungodlike and putting on Christ, "the robe of righteousness." We must become so at one with God that we feel His presence and know positively that we are one with Him. Know that "all that God is I am." Jesus said, "I and the Father are one."

A certain woman had a fibroid tumor, and her doctor advised her to have an immediate operation. She had studied Truth a little and decided to use it. She held the thought of life and that God was the only presence and power in her life. Many times each day, especially when in pain or when other symptoms manifested themselves, a great surge of fear would come over her, but she immediately put the false belief out of her mind and affirmed that God was the only presence and power in her life. She refused to recognize the presence of the tumor by refusing to think of it. She knew only the Truth and that God was life within her. Within a few months, the tumor disappeared, and she regained her perfect health.

Affirm: *God lives in me. Life is in every cell organ, tissue, fiber, muscle, and nerve of my body.* Every cell of our body is a life cell of God. It is made up of life; it is filled with life and intelligence. Let us stop for a moment in our reading and visualize just one tiny cell of our body. Let us imagine it filled

with God-life. Our body has millions of tiny cells, and each cell is filled to overflowing with God-life and intelligence. What a dynamo of life and intelligence we are! I am sure that we all realize that we are only using a fraction of God's inexhaustible life supply within us.

Affirm: *The living word of God-life is quick and active, all-powerful, and mighty to accomplish.* The word of God is a living word that is powerful to bring forth good. God used the word to create His world, and man, being a co-creator with God, can use the word to create his world.

The word is God; therefore, it contains all the attributes of God, such as life, love, wisdom, power; and Christ is the word made flesh or manifest. Through Christ, we have the power to speak the word and bring into manifestation the good we desire. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

When we speak the perfect word of God, which contains all His life, love, wisdom, and power, we can be assured that it goes forth with lightning speed to accomplish that whereto it is sent. Speak the word of life and impress that idea of life in your mind and body. It will bring forth life to every cell, organ, and tissue. We must know with perfect faith that the words of life which we speak are living, powerful words that accomplish instantaneous results for us.

Hold the thought of life and think this life force through your body. For example, if you want more life and health in your heart or lungs or any other part of your body, center your thought at that part and think life into it. Do not think about the negative

condition of sickness you want to remove; do not hold onto the thought that you are thinking and speaking words of life in order to get rid of these negative conditions, for they are in reality nothing. They have no power in themselves and no power over you. Center your attention on the place that needs healing, knowing and feeling that the very life of God flows through your body. We cannot hold onto a negative thought of disease and, at the same time, try to put it out of our mind and body with a positive thought of life. We must lift up our vision, see with the "single eye" of Spirit, and hold only thoughts of life if we want life and only life to be manifested.

Affirm: *I keep my mind centered on God as eternal life in me. I overcome every negative thought with a thought of life and I am free.* We do not have to entertain negative thoughts of sickness, disease, and death if they come into our mind. We have the power to cast them out and think positive thoughts. We can think only one thought at a time, so let us choose to think good thoughts, thoughts that will bring into our life an abundance of health and harmony. "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."

If we have a pain and the thought comes to us that we are sick with an incurable disease, we can either entertain this thought or cast it out immediately and hold a positive thought of life and health. The quicker we cast negative thoughts out of our mind, the easier it is for us to get rid of them. Do not wait until they "get set" or become imbedded

in your consciousness, for then they are hard to uproot. We know that the longer we wait to pull up a weed in our garden, the harder it is to uproot; and so it is with the negative thoughts of ill-health and disease that we hold in the garden of our mind.

Life cannot express itself freely if we continue to hold negative thoughts about disease and death. Every time we think these negative thoughts, we hinder the life of God from expressing itself. Our body manifests pain and sickness because of our own sins and ignorance against it. Is there a place in your body that needs healing? Then turn on the radiant life of God as you turn on the faucet when you want a drink of water. When you want more life, turn on the force of life by speaking the word of life. Affirm: *I am life.* Affirm it to every part of your body until every cell vibrates with radiant life.

EDITOR'S NOTE—A sequel to this article will appear next month in UNITY.

PRAYER FOR WORLD LEADERS

Through the Christ Mind you are unified in thought, purpose, understanding, and right action for the good of all humanity.

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace now be established throughout the world, in the name of Jesus Christ.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I give attention to the intelligence of my indwelling Christ, and I walk in the way of Truth.

Prosperity: My inheritance from the Father is my all-sufficiency in all things. My prosperity is assured.

Healing: Jesus Christ, yesterday, today, and forever, God's perfect idea of man, restores me to health and wholeness.

INSTRUCTIONS—Man by thinking and believing error, made himself one with it and built it into his subconsciousness and of himself was powerless to change it. Jesus showed the way out of darkness into light.

In the following lessons on Illumination, Prosperity, and Healing is revealed the law that eliminates error and appropriates the light, life, and substance spiritually provided by the Father. When your mind is adjusted to the kingdom where illumined, rich, healing ideas and their thought forms exist, you draw to you every blessing.

Be faithful to the silence hour. It is of greatest import in your spiritual development.

Christ is God's idea of man. To abide in Christ is to dwell in the consciousness of Christ to the point of realization of unity with God. Christ intelligence accords with God-Mind. Truth is; it is unchangeable, eternal. The laws of Being are the principles of Being that underlie and sustain all reality.

Your spiritual development depends on your faithfulness to the hour of prayer, when you meditate on and realize your oneness with God through Christ.

No one else can do this for you. You do not really want another to do it, although you may sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment. You want to be yourself, and you can be yourself only by living out your own life and finding its issues at the fountainhead. If it were possible for one person to reveal Truth to another, we should have heaven cornered by cunning manipulators of mind and its glories stored up in warehouses awaiting a higher market. Let us be thankful that God is no respecter of persons; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of His children, and from no other source can they obtain Truth.

Take up daily this prayer:

I give attention to the intelligence of my indwelling Christ, and I walk in the way of Truth.

Man's inheritance from God is divine Ideas. These ideas find expression, and this expression forms what man calls his good. Back of the expression is the idea.

In demonstrating abundance the first step is to realize Divine Mind as the one and only reality. The next step is to incorporate the ideas into your mind and persevere in them. Then it is that a mighty faith wells up in you, and you know your prosperity is assured.

You demonstrate Principle by continually establishing yourself in the law. The more often you present to your mind a proposition that is logical and true the stronger becomes that inner feeling of security to you. Your mind is built on Truth, and the clearer your understanding of Truth the more substantial your mind becomes. There is a definite and intimate relation between what we call Truth and the universal substance of Being. When the one Mind is called into action in your mind by your thinking, it lays hold of the substance by the law of attraction or sympathy of thought.

Spiritual thoughts are infinite in their potentiality. Every word is a thought in activity, and when spoken it goes out as a vibratory force that is registered in the all-providing substance. "All things whatsoever the Father hath are mine."

Every day for one month faithfully use this prayer:

My inheritance from the Father is my all-sufficiency in all things. My prosperity is assured.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Emerson said that the utterance of true ideas by one with a mission causes kings to totter on their thrones. Words of Truth from a zealous man possess dynamic power to heal and bless because the spiritual man enters into them. This is why they move multitudes and are not stayed by conditions or time. When the zone of Spirit is unobstructed, healing words that emanate from it feed the souls of men and are creative as well as re-creative. This is why the sayings of the prophets and mystics have enduring qualities. They are attached by invisible currents of life to the one Great Spirit, and they have within them the germ of perfect wholeness that keeps them perpetually increasing.

The word of Truth has life in it, it has power to restore and make whole, it cannot perish or grow less with the changes that come with the fleeting years. The more spiritual the individual is who gives forth the words the more enduring they are, and the more powerfully the words move men the more surely they awaken them to their divine nature. "Heaven and earth shall pass away, but my words shall not pass away."

For nearly two thousand years, the words of Jesus have moved men to realize, to dare, and to demonstrate as no other words that were ever uttered.

Casting out all thought of disease, affirm:

Jesus Christ, yesterday, today, and forever, God's perfect idea of man, restores me to health and wholeness.

The Expectant Attitude

ESTHER FRESHMAN

A FRIEND OF MINE, who literally lives at the top of a long staircase, her home being on the crest of a hill, had the misfortune to skip a few of these steps one morning and fracture her knee. X-ray pictures revealed that the broken bone would not have to be set, and a heavy binding was put about the injured part. Of course, my friend was advised to keep her weight off the knee until it had opportunity to mend itself. Her whole attitude during the procedure was one of optimism, one of belief in the healing processes. My friend accepted this attitude with complete faith and kept within her an expectancy that the broken parts would heal in the course of a short time. Giving the leg the necessary protection, she went about her business as adequately as possible until this healing was accomplished. She expected full recovery of her injured limb. She carried a trustful and expectant attitude that it would happen—and it did. She was completely healed.

A woman I have known for a long time has been ill for an extended period. Although she is not forced to remain in bed all the time, her life is greatly hampered by her condition. Knowing my interest in Truth, she asked me whether I would include her and her health problem in my daily prayers. I told her that I should be happy to be of any assistance that I could, and I did include her very

faithfully in my prayers and meditations. The other morning I asked her whether she was feeling better. She answered: "Honestly, I don't know. I don't know how I'm expected to feel." My friend had for so long been in a world of illness that she was unprepared to receive her good, her well-being. Her mind had been so dedicated to her illnesses, her symptoms, her incapacities that it was not yet able to reverse itself toward its own good.

Most of us get into this situation at some time or another. The cup of our being, which should be right side up and ready to receive our good, is often turned upside down. It is not in a position to receive, or it is crammed so full of negative aspects of the problem that there is not any room in it to hold the good.

The first requisite for the attaining of wholeness is an expectancy of good. This attitude has attracting qualities and will bring tangible manifestation of the beholder's vision. In other words, we receive what we expect. To be sure, when we are in distress, we all ask deliverance from it. But too often when we are asking, we hardly liberate ourself from the problem long enough to do the praying, and the attitude of mind is left entirely unchanged. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Too many of us have read only the part about the asking and the receiving and have left out the important work to be done—the *believing*. When we believe that God has our good for us and that He really wants to give it to us, when we believe this with deep and abiding faith, then we carry the expectant attitude for our good

and we do receive immediate benefit.

God already knows our need. "Your Father knoweth that ye have need of these things," and He has made preparations that are in constant activity for the fulfillment of these things. The body is always working toward its health. It has great powers of renewal within itself. It has magnificent and mysterious facilities for repairing and mending. It has generators for energy—it has great potential strength, for it has access to the source of strength. It carries its own regulated heating plant; it has unbelievable powers for great production and for rebuilding. Its capabilities are endless, and these procedures go on in spite of our abuse or our meddling.

Our assignment is to believe in well-being, in good health, and to activate ourself to this condition rather than to a resigned and unhappy state of illness. When our belief is in well-being, this very factor stirs up the bodily functions in a positive way, directing all of them toward their good, so that they may respond and contribute all their activities and processes to wholeness. To expect healing means that the whole body is set toward this good. Every cell, every tissue, every organ is turned toward and dedicated to its complete fulfillment, and through faith is impelled and drawn toward its rightful way.

Paul's definition of faith is one that cannot be repeated too often. "Faith is assurance of *things* hoped for, a conviction of things not seen." This is the great explanatory definition that gives the satisfactory answer to the uncertain ones who are apt to ask: "But how can I believe I am healed when I still

have pain, when I am still suffering in my illness?" This is the answer: "Faith is assurance of *things* hoped for"; it is the assurance of well-being, of wholeness, of good. It is the material out of which they are realized. It is the conviction that already we have attained what we desire, although at the moment we cannot fully comprehend this good with all our faculties.

The woman who did not know how she was supposed to feel when she was whole, who did not know the experience of well-being is not a stranger to many of us. Discouragement, despair, fear, and pain adhere tenaciously until it would seem that we almost adopt their grasping attitude and cling to them. It is necessary for the mind to set its course and project itself ahead into the desired condition. This magical vision is possible with faith—the "assurance of *things* hoped for, a conviction of things not seen." The mind is always the free agent; it has the power to go ahead and claim its part of the good for the whole organism.

We can release the tensions that are brought about through despair and fear and pain. We must let go of them and give ourself over entirely to God. With fear of any kind, and especially fear associated with the confinement of an illness, there are elements of rebellion and indecision that must be handled before we can give ourself over to God's perfect healing. With resistance, the channels are closed. With the wavering attitude of indecision, there can never be adequate help, because one moment the mind is trying to receive and the next it is concerned only with the problems of the unfortunate

body. Scientific men themselves recognize the hampering qualities of fear, indecision, and rebellion. The Truth student has access to the power that sets him free from these things. Where there is faith, there is no room for fear. Where there is trust, there is no energy for resistance; and, where the mind is stayed on God, there is no indecision. The mind that is dedicated to God and His divine attributes finds its perfect peace and harmony. That mind finds God's love and His patience and His compassion, and the warmth of healing is immediately enlisted and permitted to do its magnificent work. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*" It is a declaration that cannot be disputed by anyone who has had the experience. The peace of God is all-sufficient; whatever the problem, it is dissolved in His mightiness.

God is wholeness. God in man brings wholeness to him. The more of God, the more of this good. God is within every man. God is perfection. Within every man, then, is perfection and wholeness. The vein of this is only waiting to be tapped, to be called forth. There is proof of this for even the most skeptical to see. Regardless of our religious beliefs, we all know that the body has a wisdom of its own. We see this in the mending of the broken limb; in the constant restoration of tissues and cells; in the magnificent action of the heart; in the mustering of the body forces to meet attacks upon its welfare. We Truth students understand this and come to realize that this wisdom is Divine Intelligence, God Himself, functioning and acting in man at all times. And we, as Truth students, have the full

realization and comfort of the deep meaning of this, and we know in full trust that

"God is our refuge and strength,
A very present help in trouble."

"But how can He help me?" So often I hear this question. So often I hear: "I do pray, but the pain does not leave me. I'm so tired." There are very definite instructions that can be given to the one who sincerely believes that God can help him and who wants with all his being to have His help. First, he must remember that "God hath not given us the spirit of fear, but of power and of love and of a sound mind." He should say this over and over, analyzing its meaning, believing the beauty of its words in their full significance. For here, in one sentence, is a denial of all the fear contained within man, and in its place is put power, love, a sound mind. Here, indeed, are gifts with which to work adequately. Here is power—God power—for within the individual considering these beneficent gifts, there must arise a feeling of gratitude for His bounty, for His love; and in this, there is a warmth that is healing in itself. There is no need of fear at all, for God cares. He cares so much that He has bestowed His wonderful power; He has bestowed His compassionately tender, His strengthening love; and He has bestowed a sound mind that can work with these wonders and bring forth the needed results. Already the moments of pain are ticking away; already the fatigue has dissipated itself, and loving power is taking its place; already the mind is set upon God and willing for action under His leadership. "God hath not given us the spirit of fear; but

of power, and of love, and of a sound mind." Here is a magnificent example of the power of the word. Charles Fillmore, who knew firsthand the beneficent power and strength of God, says: "Bear in mind that the word of God releases the pent-up energies that are imprisoned in the cells, and when released they restore the body to health and wholeness. The perfection of this restoration is in proportion to the understanding and industry of the individual."

It all comes back to this. First, God and His word—the word that frames the world. Then man. And between God and man, always the word. God is there; His power is there—within the essence of man. The word is there—waiting for expression. Jesus used the word. Remember how He used it commandingly, affirmatively: "Arise, and take up thy bed." "Arise, and be not afraid." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Fear not, only believe." "Thy faith hath saved thee; go in peace." All through His teachings, we see that He was positive, assured of the power, peaceful with Himself because of His trust in the Father's love. He was convinced of God's goodness and certain of the power of the word. And this power He left, with His instructions, for all men to use. Everything is here for our good; not one thing has been left out. It is up to us.

Since we are on the receiving end, we must be in a position, in a state of preparedness to receive. That is all that is required of us—to expect our good. Our mind must be set toward our good. We must adopt the expectant attitude. Instead of join-

ing forces with the illness or the pain or the lack that we are apparently concerned with, we must join with God in healing the body. Instead of acclaiming our illness and pain, we must acclaim our health, knowing with all conviction, with all assurance that expected good is, indeed, ours. "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily."

This is magnificently summed up for us by Charles Fillmore:

"In every age where man has realized the perfection of the original essence of Being and has spoken forth that realization, the result has been a restoration of things to their inherent harmony and order through the activity of the Holy Spirit. Whoever realizes that God is the underlying, creative perfection and that man, the son, is His mouthpiece, has laid the foundation for performing miracles of healing through the Holy Spirit."

We know, then, that we must give ourself over to the assurance of our perfection and expect our good. Through our faith, pain passes away into nothingness; depletion is transformed into a powerful strength that takes over the entire healing processes; and our mind, our body, our entire being is pointed toward its good. Our special assignment is one of preparation, expectancy of that good which is ours to receive at all times. No, indeed, God did not give us a spirit of fear, but rather did He shape us to receive our good. Our attitude should at all times be the expectant one—the assured one—knowing that our good, our wholeness is but waiting for us to acknowledge and make full use of it.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 3, 1952

UNITY SUBJECT—*The Soul That Wins Forgiveness.*

INTERNATIONAL SUBJECT—*The Woman Who Was Forgiven.*—Luke 7:36-50.

36. And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment,

38. And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.

41. A certain leader had two debtors: the one owed five hundred shillings: and the other fifty.

42. When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most?

43. Simon answered and said, He, I suppose, to whom

he forgave the most. And he said unto him, Thou hast rightly judged.

44. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.

45. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but she hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins?

50. And he said unto the woman, Thy faith hath saved thee; go in peace.

GOLDEN TEXT—*If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:9.

SILENT PRAYER—*All my sins are forgiven through divine love.*

The principal characters in this lesson are "one of the Pharisees," a woman who was a sinner, and Jesus.

In analyzing character, we find that the Pharisee observes the outer forms of religion but neglects the spirit of it. The Pharisee represents the intellect, which is inclined to be cold and hard; it lacks the warmth and fervor of divine love, which is the real, spiritual essence of Truth. The woman represents the affectional nature. The Pharisee, the woman, and Jesus exist in everyone. They form the consciousness of man, and in certain conditions are brought into

association, as they are here represented.

The lesson tells us that Jesus entered the Pharisee's house to eat with him. Eating symbolizes mental appropriation, or thoughts of substance. The intellect, like the Pharisee, possesses and controls the outer manifestation, and the spiritual man enters into the Pharisee's house, or the intellectual state of consciousness, that he may appropriate substance and at the same time instruct the Pharisee in righteousness.

When the spiritual consciousness enters the intellectual domain, it opens the way for tenderness and love. The intellect "desired him that he would eat with him." This desire for the spiritual opens the door of the intellect to the soul, and the soul pours out the precious ointment of love upon the understanding. The washing of the feet, the tears, and the passionate evidence of tender regard represent the readiness of the soul of man to give up everything for the spiritual self. We sin because the intellect seeks for satisfaction without rather than within.

Although the keynote of the Pharisee is self-righteousness, he still believes in the "sinning soul" in others if not in himself, and in that belief is found the fundamental theory of the orthodox plan of salvation for the wicked. It is the Pharisee in us that causes us to separate our good tendencies from our evil ones. Those who believe in evil expect to be condemned for their sins, and when the spiritual consciousness begins to make itself manifest, they look for condemnation rather than forgiveness. The intellect would have all sinners separated from the

good and put under condemnation. This is the attitude of the Pharisee in this lesson.

The intellect is prone to hold a proud, supercilious attitude toward spiritual matters. Although the Pharisee invited Jesus to a meal in his house, he neglected to show Him the courtesies due a guest under such circumstances. In inviting Him the Pharisee placed himself under obligation to honor Jesus, but he intentionally slighted Him instead, for he must have known his duty as a host. Jesus reminded him of it, leaving him to feel shame before whatever others were present. The woman who anointed Jesus' feet may have heard of the Pharisee's treatment of his Guest. She had heard that Jesus was a guest there, and her devotion to Him led her to make amends in her own way for the Pharisee's unpardonable slight to the Master.

The office of the spiritual consciousness is to instruct the intellect in Truth, and it has power to forgive all the shortcomings of the affections. Our desires and our loves have sought satisfaction in sense ways, because of ignorance. When the spiritual man comes into association with the soul, the soul pours out all its wealth of rich substance upon this welcome savior. The soul has inherent faith in the good that always saves. Do not hold any part of your nature under condemnation for past sins, but accept the salvation of Spirit in its fullness.

Questions

1. What does the Pharisee represent?
2. What does eating symbolize?
3. What does spiritual consciousness do when it enters the intellectual domain?

4. Why does anyone sin?
5. What is the attitude of the intellect toward spiritual matters?
6. What are the office and the power of spiritual consciousness?

Lesson 6, February 10, 1952

UNITY SUBJECT—*The Negative or the Constructive Habit.*

INTERNATIONAL SUBJECT—*The Decisions of Two Rich Men.*—Luke 18:18-23; 19:1-10.

18. And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life?

19. And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God.

20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother.

21. And he said, All these things have I observed from my youth up.

22. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23. But when he heard these things, he became exceeding sorrowful; for he was very rich.

1. And he entered and was passing through Jericho.

2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man came to seek and to save that which was lost.

GOLDEN TEXT—*Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.*—Matt. 7:13, 14.

SILENT PRAYER—*I persevere in thinking what is true and expressing it.*

As long as heaven and earth remain as they are, the law that governs our well-being will remain constant. The keeping of the law will always be the price of our ultimate health of mind and body as individuals. The keeping of the law of love will always be necessary to the solidarity and the progress of the race. The law of the Christ is the law of moral soundness no less than it is the law of love. The Christ fulfills both of these requirements of divine law. "I came not to destroy, but to fulfill." We are not deprived of what we need for our well-being by the freedom we have in Christ. Freedom is power within and by virtue of the law, not outside the law. Abiding by the law, we are free from all the unde-

sirable consequences of lawlessness. Furthermore, we are free to use constructively the power that comes from living in harmony with the requirements of the better nature.

The rich young ruler had kept all the moral commandments from his youth. He had refrained from doing any of the things that would have injured others. He had honored his parents by obeying them, but he had not gone further and applied their teachings in new or untried ways. His keeping of the law was purely negative, because he had kept to the old paths, not extending the boundaries.

Jesus saw that the one thing lacking was a change of attitude. The young man should take one step entirely on his own initiative. He should sell whatever he had, give the proceeds to the poor, and follow the Christ as a fullfledged disciple. Such a radical departure from his habitual negativeness was too much for the young man, and he "became exceeding sorrowful."

This example of failure to "inherit eternal life" because of reliance on tradition and earthly inheritance is one that we may profitably take to heart. We need not only to keep the law by refraining from breaking it, but we need to put to good use the power that we gain through keeping it that others may see the advantage of the life that is law-abiding and thus be inspired to lead it.

Honesty is, first of all, a principle and, secondarily, a policy. It goes to the root of character, making its possessor true and sincere in all his dealings. In the Christ consciousness Jesus said of Himself, "I am . . . the truth." Each of us should make

this same affirmation and keep the ideal before us as true in word, deed, and thought each day. Then no taint of dishonesty, double-dealing, graft, or political corruption can enter into our consciousness.

Theft is many-sided, ranging from the appropriation of money or valuables belonging to others to subtler forms of graft and dishonesty in general. Unless it is counteracted by the Christ Spirit of truth and selflessness, the desire to possess oneself of what is in fact another's will work out into manifestation at some time.

To manipulate an office in such a manner as to enrich oneself is an old form of stealing and lying. Zacchaeus enriched himself by collecting more taxes than the law required and pocketing the surplus. In a moneyed sense he became rich, but he forfeited the good will of his fellow men and was hated for his dishonest practices.

Jesus converted His host to social mindedness. Zacchaeus was born again, becoming conscious of the rights of others as being at least equal to his own. He gave half of his goods to the poor and from the remaining half restored fourfold to all from whom he had exacted sums wrongfully. Fourfold is complete restoration in mind, soul, body, and affairs. Nothing more could be asked or desired. "He also is a son of Abraham"; that is, the product of faith. His faith had been in material things. That remedied, he at once set his inner life in order.

The Christ Spirit seeks and saves "that which was lost." It restores to the thief his honest intentions and his social consciousness. Zacchaeus was honest with himself without regard to what others

might think of him. Jesus built on that expression of honest impulses, and His work was not in vain. We, too, may make our work count by choosing to give expression to our truest and best side.

Questions

1. Can the keeping of divine law be purely negative?
2. If so, how can this be remedied?
3. Is honesty a principle or a policy?
4. How can it be incorporated in character?
5. Is untruth always expressed in words? What other forms of expression may it take?
6. How was Zacchaeus born again?

Lesson 7, February 17, 1952

Unity Subject—*Immanence.*

International Subject—*Using Our Homes for Christ.*—Luke 10:38-42; John 11:1-5, 24-27.

38. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

40. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things.

42. But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

1. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.

2. And it was that Mary who anointed the Lord with

ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

3. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live;

26. And whosoever liveth and believeth on me shall never die. Believest thou this?

27. She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.

GOLDEN TEXT—*She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God,* even *he that cometh into the world.*—John 11:27.

SILENT PRAYER—*I am in the Father, and the Father in me.*—John 14:11.

Ideally each of us is at home in the Christ. Through the I AM we may identify ourself with the divine if we will. Or through it we may identify ourself with negation and futility. The choice to be what we will is ours. We make ourself in the image of our habitual thought, and our habitual thought is our mental "home."

Home is the place where anyone, though on guard in the outside world, may relax and be himself. To be ourself may be taken in two ways. We

may be our best self or we may be our worst self. When the petty personal self is in the ascendant we are at our worst. This is not the type of "home" that is cherished in memory or that gives peace, joy, or lasting satisfaction in the present.

A real home is a place where abiding values are established and developed and where ideals are cherished; where externals are allowed to drop out of mind to give place to the excellencies of mind and heart. This is the type of home that is held always in memory. It is the rock on which the house not built with hands is reared to stand unshaken.

The home of the mind is in the individual heart. He who builds a haven of peace and rest at the center of his consciousness is at home wherever he may be. At his heart's center he knows himself to be of one mind—the mind of the Christ.

The true home is founded on love. Jesus loved Martha, Mary, and Lazarus, and the three loved Him. The soul is centered in love, and the inner spiritual teacher (Jesus) guides and instructs both phases of its activity, but finds the inner, or Mary, aspect especially receptive. Mary "sat at the Lord's feet, and heard his word"—perhaps on the roof of the house—whereas Martha, busying herself with many duties in the rooms below, heard nothing of the Truth taught by the Master. Until we enter in some measure into the Christ power and understanding, we cannot render intelligent, effectual service. Understanding of spiritual Truth comes to us only as we give our attention to spiritual things. Attention or concentration is realized most effectively in meditation and prayer, the silent communion with

God. However, we can commune with God at any time, even while we are busied with our daily tasks. Martha's work was necessary to the smooth running of the home, and without it the hospitality of that home would have lacked something. For all her preoccupation with the duties of hostess, Martha acknowledged the Christhood of Jesus and firmly believed in His mission.

The inner spiritual teacher convinces us that we need only one thing in order to make life a happy, successful experience. This one thing is intuitive understanding. As an eternal quality understanding connects us with the Infinite. When we understand a thing clearly we cannot return to a state of ignorance concerning it.

Though it reacts to external influences, the soul nevertheless recognizes the power of the Christ Spirit to renew life. Martha went to meet Jesus as soon as she heard that He was in the neighborhood of Bethany. Mary, the receptive love of the soul, remains quiescent in times of testing (still sits in the house). Love quickens in the soul the conviction that youthfulness (Lazarus) cannot be lost while the I AM holds fast to the life idea. "Lord, if thou hadst been here, my brother had not died."

The regenerated body is the rightful home of the soul, but before he can build the perfect body man must learn to combine the qualities of love and understanding.

Acceptance of the Christ power and the Christ life is more than a mere form. One must have understanding of the spiritual truth that underlies one's statement of faith in the Christ. When she had af-

firmed her faith in the power of the I AM, Martha called Mary that she too might hear and understand the words of the Teacher. The power of the resurrection is the Christ, but without receptivity of soul that power does not become operative. When the soul is fully awake to the Christ understanding, it enters into the love universal and witnesses the resurrection life in its fullness.

QUESTIONS

1. Where is the ideal home of each of us?
2. What makes a real home in the best sense?
3. How may we be at home wherever we are?
4. How do we learn to render effectual service?
5. What is the one thing needful mentioned by Jesus?
6. Give your understanding of the Resurrection and show what it includes.

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Lesson 8, February 24, 1952

UNITY SUBJECT—*The Enabling Power of the Christ.*

INTERNATIONAL SUBJECT—*Trained and Tested Followers.*—Mark 9:2; 10:35-40; Acts 4:13, 18-20.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

35. And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.

36. And he said unto them, What would ye that I should do for you?

37. And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39. And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared.

13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

18. And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:

20. For we cannot but speak the things which we saw and heard.

GOLDEN TEXT—*We cannot but speak the things which we saw and heard.*—Acts 4:20.

SILENT PRAYER—*I serve others that I may gain dominion and mastery through self-control.*

Jesus communed with the Father through prayer, going out into a desert place long before day or departing into a mountain alone. In today's Bible lesson He varied His usual custom and took Peter, James, and John with Him to witness and to learn the full meaning of prayer. This lesson does not tell us that He prayed on the mountain, but Luke tells us so; and from the habit of Jesus we would know

without being told.

Prayer changes things; it also changes people. An exaltation of mind comes with it, which is intensified by faith (Peter), love (John), and discriminating judgment (James) until the whole body is electrified and its surrounding envelope, the aura (raiment), shines with radiant whiteness.

The vision of the purified man exalts and inspires faith, love, and judgment in those who perceive it. These faculties are thus trained and fitted for a higher standard of service than they have been capable of performing before. Faith, love, and judgment are all involved in the spiritual discernment of Truth.

Angels represent ministering spirits, or the thoughts of man. Therefore, it follows that our actual expression is a little lower than the scope of our aspiring thoughts, until such time as we can achieve the latter. Our destiny, then, is to minister or to serve. We should be on watch constantly against personal ambition and selfishness, which show that our thought is being given to externals. We cannot at the same time face both inward and outward. When our thought is centered on externals, we are serving the personal self and are not availing ourself of the opportunity to serve others, which develops greatness of mind and heart.

Fear no longer dominates him in whom the Holy Spirit has become consciously active. Spirit casts out all negative conditions, of which fear is chief. The apostles were moved by the "rushing of a mighty wind," but they showed no fear. The Spirit-filled man speaks with the tongue of courage rather than

of cowardice, of love rather than of hate, of understanding rather than of ignorance. Constructive thinking transforms his mental processes, increases his effectiveness.

We develop faith and love by affirming and by realizing that spiritual ideas are permeating our entire being and that the Christ in us is power. As we do this, our established religious thoughts rise up in opposition to the idea of the Holy Spirit as an indwelling presence, and we find the growth of our faith and love retarded unless we fearlessly continue to affirm our freedom from the authority of outgrown beliefs. Peter and John steadily refused to have their freedom of speech or their expression of Truth hampered by restrictions imposed on them by rulers. They obeyed God rather than men. So does everyone who has attained "the measure of the stature of the fulness of Christ."

Metaphysically, Peter represents faith, John represents love, and James represents judgment. When Jesus did His greatest works He was accompanied by these three apostles. We need to use these three faculties in doing spiritual work. Faith in the power and omnipresence of Spirit is the foundation of spiritual thinking and living. "He that cometh to God must believe that he is." Love is necessary also and it should be tempered by sound judgment.

There is a period or degree of unfoldment in which certain faculties are infused with a desire to rule, but a higher degree of understanding does away with this. Spirit gives itself without stint to its creations. It dominates nothing, but lavishly pours

out all its gifts. When we merge our thought in the universal mind we see clearly that Spirit is everywhere, the one sustaining force, not dominating creation but supporting it and giving the utmost freedom to all. He who denies personality efficiently merges his consciousness in the great sustaining mind of God and becomes a co-worker and co-sustainer of the universe.

The name of Jesus Christ carries the full power of the Christ to the awakened consciousness. All who believe in that power as indwelling are authorized to speak the word of healing for themselves and for others. All are able, if they will, to speak the full strength of their convictions, as Peter spoke to the rulers of the people and elders, telling them of the resurrection of Jesus whom they had crucified. A short time before this he had been afraid to admit even to a serving maid that he so much as knew Jesus. The Holy Spirit convinces man that his soul is his own and enables him to act accordingly.

Questions

1. Should our faculties be active or quiescent in prayer?
2. How does the vision of the purified man affect faith, love, and judgment?
3. Is personal ambition a bar to spiritual development? If so, why?
4. Why is self-sacrifice never useless?
5. Who is authorized to speak the word of healing?

I will fear no evil, for thou art with me.—PSALMS

Silent UNITY

I give attention to the intelligence of my indwelling Christ, and I walk in the way of Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

MY BOY was seriously burned by exploding paint cans in a bonfire he was watching. My mother wrote immediately for prayers, and thank God, he lived. He had to have skin grafted on one arm. His face, chest, right arm and leg all got well without graft. Best of all, no scars show! Only the left arm was grafted. Doctors say it is a miracle he came through so fast. We know it was prayer.—*Mrs. D. V. S., Iowa.*

A FEW WEEKS ago I wrote and asked for your help in regard to my relief from hay fever. It has always begun on the 28th of August, I have been beside myself with sneezing and swollen eyes and unable to get any rest at night. But now I have none of this and have never felt better in my life. I give thanks to you for your prayers and help and I know that it is another one of God's wonderful blessings. To me, it is a miracle.—*Miss H. V. B., Oklahoma.*

PLEASE discontinue healing prayers as I am entirely over my lameness. About the time you got my letter the pain began leaving and by night was all gone.

Only a slight soreness was left. In two days, I was as good as ever.

I did what little I could to help. I read only Unity articles and meditated on healing thoughts. Thanks and bless you all.—*Mrs. B. S., Washington.*

Filled with Plenty

EARLY IN JANUARY of this year, I wanted to reopen my law and income tax office, which had been closed for three years. Since I had no cash on hand, my desire appeared to be futile. However, I realized that I could call upon Silent Unity to pray for and with me in the furnishing and reopening of my office, which I did.

Today, thanks to God and to Silent Unity, I have the most modern and most efficient office in this part of the city. My furniture and equipment is the best. Expensive? No, not when God is in business with me.

Not only has God given me this splendid office, but "the Spirit of success is working with me and I am in all ways prospered," and I do mean all ways. He answers my every prayer.—*T. L. B., Missouri.*

Hearken unto Me

JOYFULLY I write to tell you that your prayers and my prayers for guidance in my problems have been answered in a most wonderful way. Only a day or two after I last wrote to you, God led me to invite to my home for lunch a lovely older lady, a lonely widow, whom I knew about but had never met. We

"fell in love" at sight, found that each of us could give exactly what the other needed, and now my adopted "Aunt N——" has been living in my house with me for two weeks. Already we feel as if we really belonged to each other, and are as happy as can be. She is cheerful, kind and good, reads her Bible every day as my dear mother did, whose room she happily occupies, and we read Unity literature and pray together, praising God daily for His goodness in bringing us together to share my lovely home.

Then last week, through a friend, I heard of a retired teacher, also in need of a comfortable home, and she is coming soon to be the third member of my new family, which Aunt N—— and I feel sure will be a happy one since God is bringing it all to pass and is in charge of all our affairs.—*R. E. C., New York.*

His Truth Is a Shield

I WOULD like to tell you of an experience I had recently in connection with my office work. A stock certificate had been misplaced. We searched everywhere we could think of, to no avail. The certificate was very important and its loss would have caused the office great embarrassment. Finally, I placed the problem in God's hands, knowing that nothing is lost in His universe. I asked Him to lead me to it by the next day, as that was the final date. When I returned to the office, I went once again to a filing cabinet that is not often used, and began systematically taking out all papers. In the first section, at the bottom of the case, I found the certificate. I

was so thankful that I sent up a silent prayer of gratitude and thanks to God, for this wonderful demonstration of His love and care.—*Mrs. W. S. G., Oklahoma.*

MANY TIMES I have started to write and thank you for your uplifting messages and tell you of the joys and blessings that have come into my life during this prosperity bank drill; but my experiences sound so similar to the letters you publish that it seemed pointless to write them down. For instance, the other day I was pushing the baby carriage down the road and passed a large dead snake. I wondered what I would do if it were a live snake. My thought was that I would see it as a spiritual expression of God. There ahead of me actually was a live snake stretched halfway across the road. There were deep ditches on both sides, and in order to pass I would have had to go in front of its head. I stopped and repeated a statement based on the idea mentioned previously. The snake turned and slithered back into the field. That sounds trivial, but I feel that the conquering of fear is always a step forward.—*Mrs. A. J. D., North Carolina.*

Father, I Thank Thee

UNITY has been in my house for thirty-three years, and I am so thankful for the practical Christian knowledge I have gained through the Unity work. Every time I have a problem one of the publications arrives with a workable plan. I thank God each day for Unity School of Christianity, because I think you have done the greatest good in all the world for

humanity by teaching man his innate power.—*Mrs. C. D. J., Texas.*

I HARDLY know how to express my gratitude for all the wonderful things that have been given me since I started studying Unity and using the prosperity-bank plan.

Two and one-half years ago I was indeed a very miserable person, tied, I thought, with chains that were impossible to break. Gradually however those chains were dissolved, and I have progressed through God's help ever upward. I have a job that I thoroughly enjoy, a chance to be of service to God's children, a husband who is well and happy with a good job and more and more prosperity every day.—*L. M. T., California.*

Prosperity

I WROTE you asking for prayers to rent my rooms. I could not focus my mind on the fact that there was no lack and that I needed to thank God for abundance to meet my every need.

The day after I mailed my letter to you four nice people came asking for rooms and since then I have had call after call. At present I have two waiting until I have a place for them and at that time they will move from their present places.—*Mrs. T. Y., Kansas.*

IN GRATEFUL appreciation of the prayers of Silent Unity during the time when we were looking for a home in the suburbs at a price we could afford, I am inclosing a love offering, which I hope you will contribute to the Silent Unity fund so that they may b

of help to others in the same situation.

Not only were we able to have a small house built for us at the price we could afford to pay, but it is located on a lovely lot and not in a development. It is nothing short of a miracle in this section of the country where homes as small as the one we wanted and at an equally small price are decidedly at a premium.—*K. K. A., Pennsylvania.*

My Help Cometh from Jehovah

RECEIVED the wonderful book, *The Household of Faith,* and it truly contains a blessed story. For years, I had hoped a book like this would be printed, and this beautiful story of love, hope, and charity surpasses my expectations. I am thankful and grateful for the opportunity to enjoy its precious contents. I would like to pay for a copy sent to some library or institution. And I hope soon I can help to make this masterpiece of knowledge available to scores of people.—*H. S., Oklahoma.*

JUST A BRIEF acknowledgment of the recent parcel of Unity literature. I want to thank you for this and the others you sent since I wrote to you last. It is one of the joys of my life to be asked for your literature on my rounds; many are so eager, and so many are helped by these papers and by the Unity meetings in Sunderland and Shouth Shields. I would not be without the magazines after all these years, for we are learning day by day and look for a progressive unfolding of love and understanding in our life.—*C. T. R., England.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with th
Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6401 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Lake, 2120 S Union; C Leroy Tuntland, 10885 Santa Monica
Modesto—Alma Ladd, 816 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—Pat Cain, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Robert Hulbert and Ma Scully, 25 Fulton; Ethel Higgins, 3 Geary
San Gabriel—Ethel Turner, 325 S Pi
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 L fayette
Santa Ana—Myron & Estelle Key, 2 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Unity, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Twe
Stockton—Grace Swannell, 48 W Po
Studio City—Herbert J Schneider, 12 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victo Vera Stenen, 5745 Woodman Ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Ean Hall
Watsonville—Unity, 31 A Madison
Whittier—Louise Newman, 410 S Gre leaf

COLORADO

Colorado Springs—Ann Winstead, W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fair
Hartford—Faith Cornwall, 926 Ma
New Haven—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy F New Colonial hotel; Ann Sand 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chambe Commerce auditorium
Daytona Beach—Mary Huck, 128 B way
Delray Beach—Frances Jarrell, 41 Atlantic
Ft Lauderdale—Nora Campbell, W an's club; Maud Guitteau, Gover Club hotel
Ft Meyers—Ann Werner, 829 1st
Jacksonville—Wm & Bonnie Gre Lomax at May
Lakeworth—Maude Guitteau, 9 S highway
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S O
Pensacola—Eva Rosencrans, 114 W C
Sanford—Carolyn Parsons, Valdez
Sarasota—Dorothy Roy, Woman's

Petersburg—Louise Beaty, 801 6 ave S
mpa—Ruby Wagner, 626 No B
st Palm Beach—Arthur Johnson, 423 Iris

GEORGIA

lanta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

nolulu—Marie Handly, 240 Lewers rd

IDAHO

ise—Christopher Scott, Pinney bldg

ILLINOIS

ton—Elizabeth Gilbert, Mineral Springs hotel
oomington—Margaret Cain, 108 E Mulberry
mpaign—Viretta Sutherland, First Methodist Church Parrish House
icago—W I & Anna Hoschouer; 306 S Vabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Unity, (col) 129 E 45; Henrietta Gordon (col) 307 S Mich
catur—Hazel Erisman, 317 W Decatur
St Louis—Florence Schaefer, 656 N 79
nston—Maud Kellogg, Evanston hotel
cksonville—Viretta Sutherland, Dunlap hotel
ttoon—Ethel Maguire, Central Community Church, 16th & Charleston
chford—Bernice Biggers, 115 S Regan
ringfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Erwin Schlag, Court & Berry
y—Grace Free, YMCA, 225 W 5th
mmond—Grace Free, Masonic temple
dianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Moines—Betty Stitt, 3118 Grand
ux City—Mary Robinson, 236 Insurance Exchange bldg

KANSAS

chinson—Nona Kerfoot, 316 W 15th
eka—Harriet Pfouts, Jayhawk hotel
chita—Carl & Lois Moran, 3241 Victor

KENTUCKY

isville—Maebel Carrel, 1322 S 4; uth Cox (col) 1233 S 16

LOUISIANA

Orleans—Elois Echlin, 4370 Cleveand; Ruth Murphy, 3722 St Charles
eveport—Gilliam David, 721 College

MAINE

tland—Unity, 562 Congress

MARYLAND

timore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

ton—John Baughman, 30 Huntington
bridge—Edna Titus, 881 Massachusetts
rcester—John Baughman, Academy bldg

MICHIGAN

Arbor—Marie Munro, 310 S State
le Creek—Bess De May, YWCA bldg
Bay City—Aelola James, 231 Wash
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 185 Franklin

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd.
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, I W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Hofland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 West 5th Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Crosley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Andrew Carlson, 233 Oliver

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Memphis—Unity, 1911 Madison Ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, Flatiron bldg
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wa
[illegible]
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Pa Log Cabin
Seattle—Donald O'Connor, Arcade bl
Spokane—Herbert Hunt, 1124 W 6
Tacoma—Warren Meyer, 1012½ A
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, 5902 8
Mercer—Ella Beierle, Community
Milwaukee—Mae Lundahl, 1820 E No
Sheboygan—Lu Verna Bauer, 1130 N

CANADA

London—Herbert Nicklin, 324 Cer
Montreal—May Duncan, Ritz-Car hotel
Ottawa—May Duncan, Chateau Lau
Regina—Unity, Wascana hotel
Toronto—Mary & George Dunning, Yonge
Winnipeg—Edna Bowyer, 360 Young

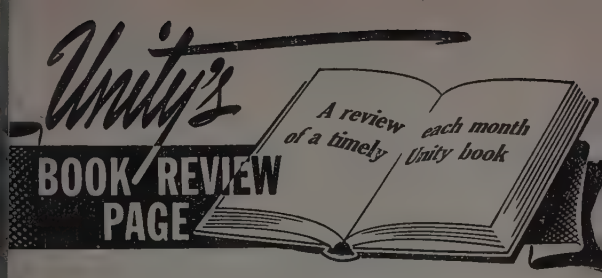
ENGLAND

Easington Village—Thomas Merring 11 Sea View, Co Durham
Carnarvon, North Wales—Dorn John Llanfair Hall
London—Ruth Hacking, 6 Stanhope-race, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lum La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Mysteries of John

By Charles Fillmore

Bible students have detected in the Gospel of John spiritual quality that the other Gospels do not possess. Charles Fillmore appreciated that quality and in this ook he sets forth revelations about this Gospel that ame to him in times of meditation and prayer.

Among the passages analyzed in his inimitable style re: The miracle of the loaves and fishes, Jesus' explaation of the relationship between His teaching and hat of Moses, the healing of the cripple at the Pool f Bethesda, and the healing of the nobleman's son. One of the high points of the book is the chapter deaing with Jesus' resurrection.

In *Mysteries of John* the beauty of the Bible text is nhanced by Charles Fillmore's vital, dynamic words elating its teaching to everyday life. He deals with the Gospel chapter by chapter and stresses points that will e especially helpful to the Truth student in attaining high spiritual consciousness. *Mysteries of John* is a aluable addition to any collection of Unity books.

Mysteries of John is priced at $1 a copy.

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English*	1.00
		German, Spanish, Russian, French, Dutch, Italian	1.00
	Letters of Myrtle Fillmore		1.00
	Lord's Prayer, The	*German*	.25
	Mental Equivalent, The	*German, English*	.10
	New Ways to Solve Old Problems		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Directions for Beginners	*Spanish*	.10
	Divine Remedies		.50
	Jesus Christ Heals		1.00
	Six-Day Healing Practice, A		.25
	Truth Ideas of an M.D.		1.00
	You Can Be Healed		1.00
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For Prosperity	Both Riches and Honor	*French, English*	1.00
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	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
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	Sunlit Way, The		1.00
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	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.00
	Silence, The		
For Advanced Study	Atom-Smashing Power of Mind		1.00
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	Know Thyself		1
	Metaphysical Bible Dictionary		5
	Mysteries of Genesis		1
	Mysteries of John		1
	Selected Studies		1
	Talks on Truth		1
	Teach Us to Pray	*French, English*	1
	Twelve Powers of Man, The		1
	What Are You?		1
For Children	Crybaby Kangaroo (for ages 4 to 8)		1
	Jet's Adventures (for ages 8 to 12)		1
	Jet and the New Country (for ages 8 to 12)		1
	Teach Me to Pray (for ages 4 to 11)		1

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	
Be at Peace	.10	Land Is Bright, The	
Challenge of the Dawn, The	.10	Life Is Consciousness	
Daily Resurrections	.10	Preparation for Easter	
First Things First	.10	Protecting Presence, The	
For Thy Benediction	.10	Recipes for Living	
Gift of Immortality, The	.10	Sanctuary	
Gift Imperishable, The	.10	Song of Life, The	
God Is Blessing You Now	.10	To Them That Ask	
Great Helper, The	.10	Way of Faith, The	
		Where I Am King	

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

ppreciation from cross the Sea

Those who receive Unity erature through the Good eighbor Fund write heart-rming letters of gratitude the kind friends who ve made those gifts possi-e through their love offer-gs to the Fund. Here is an cerpt of a letter that came us from England:

"It is with sincere gratitude at I accept your generous er to send me my copies of *ily Word* and *Weekly nity* for 1952. I deeply re-et that it is still impossible r me to send you money r these most excellent mag-nes. . . . I constantly find esh hope and inspiration the wonderful articles in *eekly Unity* and I have ined so much confidence, mness, and fresh belief in ultimate goodness of all ople from the daily lessons ven in *Daily Word*. God is surely blessing all the fine people who work so devotedly to send such inspired literature to all parts of the world."

Announcing a New Unity Pamphlet

Cleda Reyner's articles in *Daily Word* are popular with readers, and because so many have requested it, her article *"Who" Is the Matter with You?* has been published in pamphlet form.

In this pamphlet the author shows clearly, using illustrations from real life, that negative emotions interfere with the efficient operation of our body and offers simple and helpful suggestions for maintaining an attitude of peace toward our fellow men. *"Who" Is the Matter with You?* is priced at 5 cents and may be ordered from Unity School of Christianity, Lee's Summit, Missouri.

You *Story Reprinted in International Magazine*

The interesting stories of the Reverend Philip Jerome Cleveland help make *You* the popular teen-age magazine

that it is. His story "The Prayer That Prevailed," from the March 1951 issue, held special appeal for the editors of "Magazine Digest," and they printed a condensed version in their magazine. "Magazine Digest" has offices in Canada, Italy, Australia, and New Zealand, as well as in the United States.

She Shares with Others

Many of our friends write to us of the joy they receive from passing their copies of Unity periodicals on to others. Here is an excerpt from one letter we received:

"Each time I go to the beauty parlor to have my hair set I take a copy of UNITY magazine with me to read while my hair is drying. Quite often when I have finished reading it, I leave it on th table. The hairdresser told m recently that several person have become intereste through picking the magazin up and glancing through it pages. And one woman too a copy home with her so sh could read it at her leisur I am so happy to have a sma part in spreading the wonde ful teachings of Jesus Chri through UNITY."

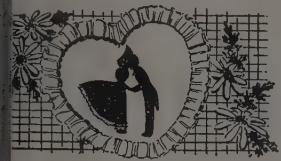
Uses Prayer in Speech

The Prayer of Faith h long been a favorite wi Truth students everywhe Beautiful in its simplicity, t prayer is one of reassuran that both children and adu find inspiring in times of d ficulty and overcoming. friend in Baltimore writ

"Tuesday evening I ma a speech in a class of

Dale Carnegie course in p lic speaking. My subject how to overcome fear worry by faith in God. In speech I quoted *The Praye Faith.* I won the first pr

nd all my classmates would ike to have copies of the rayer; so I want you, if you vill be so kind, to mail me 0 copies. I am inclosing $10 o pay for them; if this is not



nough, let me know and I vill send you the difference. f it is more than enough, eep the balance to use as you e fit."

Unity congratulates Mr. —— and was happy to send im the requested 50 copies f *The Prayer of Faith,* rinted on attractive linenized ards made to fit any billfold purse card case. We were so happy to tell him that *he Prayer of Faith* cards are riced at only 2 cents each, 0 cents a dozen, or $1.40 a undred.

Driver?
Or Driven?

Persons who approach their usiness life with tremendous drive" often find, sooner or ter, that their work is *"driving"* them; and they are not appy about it. The very intensity of their effort seems to make enemies of their business associates and co-workers. Hate and hurry blind them to the real joy to be found in work, and at the end of the day they are exhausted by the methods they have had to use in their attempts to remain "in control" through sheer will.

Are you one of these persons? You need be one of them no longer—not a moment longer than it takes you to discover *Good Business* magazine! *Good Business* advocates the principles of Jesus Christ, who taught the soundest business methods that have ever been given to the world. Each month *Good Business* brings you 50 pages of practical, helpful business inspiration. It cites examples of successful people who are in the "driver's seat," showing actual instances in which Truth has effectively been put into practice in business. It answers the questions "Can a business be built on the Master's teachings?" and "Is it really possible to be a good businessman and still obey

the teachings of Jesus Christ?" *Good Business* is $1 a year.

Authors Are Interesting People

When we read a good book we are naturally interested in the person who wrote it. To know what he kept in mind as he worked, how he felt about writing the story, and some of the methods he used to gather his information makes us feel closer to him. Here are the comments of James Dillet Freeman upon being questioned about his work on the book *The Household of Faith:*

"Naturally I wanted to get the facts right and turn out a story based on actual happenings. But I wanted to keep the book from becoming merely a dull recital of facts. Charles and Myrtle Fillmore were such vital people—never dull—that I wanted the book to be alive.

"I wanted most of all to write a book that would leave people feeling inspired, perhaps glowing a little, when they put it down. I tried to catch in words something of the spirit of the Fillmores—their living, joyous, triumphant spirit. I wanted to tell their story in such a way that those who read it would be inspired to meet their own experiences triumphantly."

And the overwhelming number of enthusiastic readers who have written to us about *The Household of Faith* convinces us that Mr. Freeman has fulfilled his high purpose.

The Household of Faith is the story of the founding and growth of the Unity movement, and of the founders themselves who worked and prayed to help others find and enjoy the benefits of a life based on faith in God and prayer. It is priced at $1 a copy.

"Sparks from the Live Wire"

This is the title of the filler service that Unity provides for trade journals, industrial magazines, and other publications that wish to receive. The three to five mimeographed pages of short, helpful items are mailed monthly and consist of material taken from the Unity periodicals. Each item has been measured and the number of characters it contains is listed at the end of that filler. If you know an editor who would like to receive this service, you are invited to send us his name and address, and he will be placed on our mailing list.

Announcing Unity's Newest Greeting Booklet

FOR THY BENEDICTION

Published just in time for Easter giving, this collection of prayer poems is sure to bring a warm response from readers. The writings of Frank B. Whitney have long been popular, and this booklet compiles under one cover some of his best poems. The selections are reprinted from the various Unity magazines and are really more than poems. Their positive, inspirational tone and their simple, right-from-the-heart messages make them actually prayers of faith and assurance.

As a special remembrance for your friends this Easter send copies of Unity's newest greeting booklet FOR THY BENEDICTION.

Other Unity Greeting Booklets that will make ideal Easter messages are:

Preparation for Easter
The Good News
The Protecting Presence
To Them That Ask
Daily Resurrections
Recipes for Living
The Song of Life
Where I Am King
Be at Peace
The Land Is Bright
The Gift of Immortality

These greeting booklets are priced at 10 cents each or 12 for $1 and include attractive envelopes for mailing. Among the inspiring booklets listed here you are sure to find just the right message for the persons you wish to remember. Write for a supply of booklets today for your friends, and be sure to order some for yourself as well.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

WHAT ARE YOUR EYES WORTH?

What would you take for your sight? This is a difficult question to answer, for the ability to see the beauty of nature and the world about you is truly a priceless gift and one that you would not want to be without.

Yet there are a great number of persons in the world who do not have this blessing, and to them Braille literature is a form of sight. In order to put the Truth teachings within the reach of these persons, Unity distributes free of charge the following publications printed in Braille:

DAILY WORD—an introductory devotional magazine, published monthly, carrying a one-page lesson and a strong Truth affirmation for each day of the month.

WEE WISDOM—Unity's character-building magazine for children 5 to 13 years of age.

LESSONS IN TRUTH—the basic textbook of Unity teachings, by H. Emilie Cady.

FINDING THE CHRIST—an inspirational Truth booklet.

You are invited to send us the name and address of anyone you know without physical sight who can read revised Braille, Grade 1½, and who would like to receive this Braille literature.

This service is made possible by love offerings from our friends who wish to share their good with others in this way.

Names and addresses of persons to whom you wish Braille literature sent, or contributions to help in this work, should be addressed to the Braille Literature Department.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

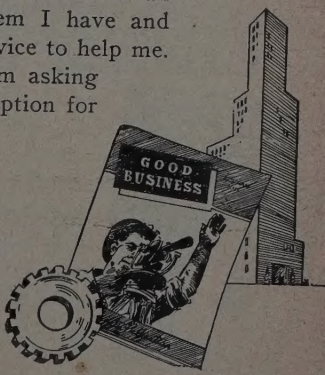
GOOD RESULTS IN BUSINESS ARE IMPORTANT

Whatever your business, you want good results, or they indicate the success of any undertaking. And no matter how good an idea may seem, if it does not prove sound in actual practice, you discard it in favor of a better one. "That is just common sense," you may say.

GOOD BUSINESS magazine can help you obtain good results in your daily affairs. It contains articles written by business people who have found by actual experience that the Jesus Christ teachings are practical and that they may be applied successfully in the business world.

Here is what one GOOD BUSINESS reader says: "It is with heartfelt gratitude that I tell you how much I appreciate your magazine GOOD BUSINESS. It has become a part of my reading and a part of my life. Often I come across an article that fits a problem I have and right away I discover advice to help me. It is so helpful that I am asking you to renew my subscription for me."

A year's subscription for GOOD BUSINESS is only $1. Why not send for yours today and see what a difference this magazine will make in your affairs?



UNITY SCHOOL OF CHRISTIANITY
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IT WORKS AS WELL THE HUNDREDTH TIME

"May I have another Prosperity Bank? This is the hundredth one I have requested, and what a privilege and blessing these Banks have been to me."

God's law of abundance works just as surely whether you apply it for the first or the hundredth time, and this Prosperity Bank user has learned to apply this law through following the Prosperity Bank drill. Why not use the coupon below to send for your Bank today, follow the drill that comes with it, and have greater prosperity in your life? You may use the amount you save in the Bank to send UNITY gift subscriptions to your friends and thus share your good with them.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pra with me for a successful demonstration. I will use the drill seve weeks and save $3 for the three UNITY magazine subscription (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. u-2

THIS IS YOUR INVITATION

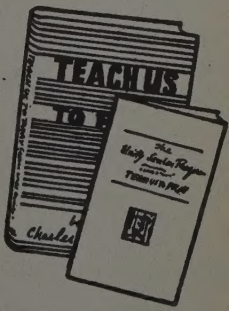
February 27 is the first day of Lent, and you are nvited to join the thousands of persons who will begin reading TEACH US TO PRAY, by Charles nd Cora Fillmore, in connection with the Unity Lenten program. Truth students look forward to his period of consecration and prayer each year, because they know that it brings them new spiritual growth, which results in greater peace, happiness, nd prosperity.

Instructions for observing Lent the Unity way re given in the free booklet "The Unity Lenten Program" and include:

Daily reading in the Bible of the teachings and he events of Jesus' life from the Sermon on the Mount through the Resurrection.

Following daily assignments in the book TEACH US TO PRAY, by Charles and Cora Fillmore.

Observing daily prayer periods based on the owerful Truth affirmations printed in the booklet vith each day's assignment.



Expecting increased good to esult when you apply Jesus' eaching in your life and affairs.

The booklet will be sent free vith each copy of TEACH US TO PRAY, priced at $1. If you lready have the book, the book-et will be mailed without charge pon request.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Garrett Biblical Institute
% The Library
Evanston Ill U

Let Me Pause

Let me now pause; go on a fast today
From any wrong unworthy way
Of thought or word or deed;
A fast from envy, hate, and greed,
Until I hunger, thirst, for righteousness,
The food and drink that Thou wilt bless.
Let me in meditation draw apart
Until I find Thee in my heart;
For thou alone canst cleanse, restore, my soul
To health and strength and make me whole.

—*Mable Hatton Marks*

UNITY

FEBRUARY 1952